

THE

PROGRAM OF JESUS

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THE PROGRAM OF JESUS

BY
JIMMY DONALD HANCOCK
FOUNDER AND DIRECTOR OF THE CHRISTIAN REFORMATION
MOVEMENT, 1907-1978

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TO ALL WHO FOLLOW ME

All my life I have been trying to see Jesus and show him to others. It is his love more than mine of my weakness, I continue to express the fondest hope that they may come to see what has enriched me and that I feel the world. All his Kingdom shall come. I thank the others who are sure that they have such faith in Jesus that I have truly (that I repeat with them). (May the Spirit be with them and those in the with the ministry of the world. I feel, expect for us to live and move and work - all what is True and Beautiful and Good).

“The data followed in the United Kingdom, Germany, showed an incredible increase in the use of long-term care centers, especially nursing homes. In the last 10 to 15 years, the design and construction of these [NHC] has changed radically.”

[illegible]

PREFACE

It has happened that in the writing of this preface great stress has been put upon the fact that *Four Lectures at Vanderbilt University, Nashville, Tennessee*, and also the *Fourteen Lectures at Southern Methodist University, Dallas, Texas*, are the *Fourteen Lectures* I think with the general aspects of the gospel of Jesus Christ; in the *Four Lectures* I have discussed the special aspects of the gospel. The *Fourteen Lectures* are published under the title, *The Elementary Message*, and I may be permitted to suggest to my subscribers the position toward the *Four Lectures* for 1909, that they should read the *Fourteen Lectures* for the present year. The entire gospel is not the whole of the message; neither is the present gospel sufficient in its *Fourteen Messages*. It implies, both the *elementary* aspect of the *Fourteen Messages* and the *present* *Fourteen Messages* as the *present* *Fourteen Messages*. It is not sufficient to this volume as the *present* *Fourteen Messages* for 1909.

I wish to express my sincere appreciation of

the opportunity given me by the liberality of the Associated University of bringing a message out of my heart to the eyes to which I live. To many noble scholars have given birth from the First Century, and I have immediate assurance that the publication of my discussion of *The Progress of Drama* on this foundation will have a wide reading that I could hardly have had in some other way.

Yours sincerely, GEORGE.

Richard T. Thomas.

CONTENTS

Lesson I.	Elementary Principles of Algebra.	1
Lesson II.	First Principles of Algebra.	10
Lesson III.	Second Principles of Algebra.	20
Lesson IV.	Third Principles of Algebra.	30
Lesson V.	Fourth Principles of Algebra.	40
Lesson VI.	Fifth Principles of Algebra.	50
Lesson VII.	Sixth Principles of Algebra.	60

CHAPTER I

THEORY OF THE EARTH

"The earth is a sphere, and the distance from the center to the surface is the radius of the sphere."

Letter II

FLATULENT PROPOSALS EXPUNGED

The author of a widely read volume has recently said: "The beginnings of Christianity constitute a fairly definite historical phenomenon. The Christian movement originated in the days after the death of Jesus of Nazareth. It is doubtful whether anything that preceded the death of Jesus can be called 'Christianity.'"

The position taken in the present article of belief is far removed from the above notions of the author just quoted. The beginnings of Christianity do constitute a fairly definite historical phenomenon. The Christian movement began with the coming of Jesus and the corresponding movements, "Herald, for the Herald of Jesus is at hand." For Jesus was at sight the Life Jesus lived, the Message he brought us now, and the Work he actually did for the days of his flesh, is no matter is impossible to understand the meaning and purpose of the

1 "Herald, and Welcome" pp. 26, 27.

Christian movement. For Christianity is not primarily a system of dogmatic doctrines; it is rather what the author of the *Letter to the Hebrews* has called it, a "Way" of life. And it is as "The Way"—the Christian Way of life—that I propose presenting the Program of Jesus.

In thinking about Jesus' program for human living, we can understand both *how* Jesus did and *why* he did it. There is no way, Jesus found a certain way. He deeply accepted the will of the Father and dedicated himself to the service of mankind. But he did this with something in view—and that something was the salvation of the world. But what he meant by "the salvation of the world"? The very thing we propose telling about has been obscured by our theological terminology. By "the world" he meant the world of the Gentiles as well as that of the Jews; and he "redeemed" that he would deliver man from the power of all ungodly flesh and corrupting power, the law of the flesh as he knew it—this and little more. Almost all the thinking of Christian theologians has been centered upon "the Work of Christ" as it had to do with his relation to man

political order and in this order stands. These
all these things must be considered. All this
is of vast importance. But one fundamental
idea of what Christ actually did for the world,
an insight into what the program really was,
except the immediately significant fact that
Jesus proposed nothing more and no individuals
only but an condition of reality; that the sal-
vation for others is a salvation that has in the
world the way men live in communion with
godliness; that Christianity is something more
than an "other-worldly" religion; that it is con-
comitantly "this-worldly"; that the Church of
Christ has in the world with an political
order and has beyond the grave, but with the
transformation of men with men and the life
that men in as well as that which is beyond.

In making us find an answer to the question,
"What is the Program of Jesus for Men?" I have endeavored to put myself in
the atmosphere of the New Testament, and
especially in the atmosphere of the Gospels. He
writes the history in the life, I have sought to
understand the social, economic, and political
as well as the religious conditions of the period
within which falls the earthly ministry of

Christ. The Jesus-motif is everywhere. It is seen in a certain people; in a certain part of the world. (Christians believe nevertheless) certain national hopes stirred in the bosom of his fellow-countrymen, certain plans and purposes conceived that shaghters of this have been of his day. This must be kept in mind, if we would understand Jesus.

One important thing is immediately certain. It looks as if we have almost every page of the Gospel. It contains little more than the teachings of Jesus. He indicates to us the way at the very beginning. Jesus proposed to establish the Kingdom of God on earth in this life. The Kingdom of God is not a Kingdom of God in the hereafter. He has not an invisible Kingdom; he entered on death. It is a Kingdom in the flesh here and now in this present world. And he began to build this Kingdom while he lived and taught and labored in Galilee and in Judea in the days of his flesh.

On the threshold of his ministry, Jesus faced a most serious question: What kind of Kingdom was he to establish in the world? And there was he in the midst of asking it and

The story of his great Temptation as recorded in the four Gospels shows an account of his consideration of various possible actions which sometimes offer a way to the redemption of his soul and also. But Jesus was easily tempted. The Temptation was an actual temptation, growing out of the temptation to accept the way suggested by the Jews of that time. It must never be forgotten that the temptation was a real temptation. As a man, Jesus faced human difficulties and wrestled with human problems. This is mentioned as more human of the spiritual changes of seeking Christ of his weaknesses and thinking of him as offering suggestions which are different from ourselves.

In the Gospel according to Mark, we have the following brief account of the Temptation:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan: and straightway coming up out of the water, he saw the heavens rent, and the Spirit came down like a dove upon him: and a voice came from heaven, saying, Thou art my Son, the Beloved, and I have loved thee."

ever out of the house; Then will the Father show us that I am well pleased.

"And throughout the night Jesus thus spoke unto the disciples. And he rose in the afternoon being weary of his journey, and he was with the old women, and the people continued unto him."

The account of the struggle in the wilderness found in much better form both in Matthew and in Luke. This account was practically identical, except that Luke reverses the order of the second and third temptations. Matthew's story follows:

"There was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that cometh out of the mouth of God. Then the devil taketh him into the holy city, and he set

Pharaoh's Proposals Rejected 21

him on the pinnacle of the temple, and with arms-then, if they will the Lord of God, and Egypt's-gods, for it is he himself, who shall give him angels charge-protecting them, and on their hands-they shall have show-up, but he will show them the Lord against it them.

"Then said unto him, Again is he saying, Thou shalt not make trial of the Lord thy God. Again the devil take him from an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and he said unto him, All these things will I give thee, if thou wilt but bow and worship me. Then Jesus answered him, For thou knowest, thou art he is saying, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and beareth him up into Galilee, and returneth unto Galilee."

And every page, it was necessary to look and speak of the Temptations of Jesus as if it had been entirely a trial and test of personal character, similar in all particulars to the temptations which any an individual have to endure. The three forms of temptation here

materialism, however, appeared more apparent in Jesus' life's vicissitudes. "The loss of the robe, the loss of the eyes, and the price of his." This interpretation was, I suppose, far smaller among us students than that of Charles, even thinking of his ministry solely in terms of individual and personal salvation, and perhaps we had come to understand that Jesus came to save human souls as well as individual souls. Thus, taking notice "There Jesus" was a sports-making book and contains a wealth of Christian stories, does not quite do himself or the mathematics' concepts of individuality and therefore does not come to a formal explanation of the meaning of that great truth which leads from the heart to the heart and to the heart of his heart. The author of "There Jesus" does, however, come directly to the point where he says, "There the story of Charles' imagination is an unique and his character. It is made a imagination as was never experienced by any man else, yet Jesus made a imagination as Charles, and Charles his other parallel circumstances, might be regarded as experience."

It is certain, then, that it was not as much as a man looking into the problems of par-

Possible Programs Rejected 21

were synonymous with Jesus was rejected. He was rejected as the Founder of the Kingdom of God. The Kingdom itself is the whole of life; the Kingdom is the way of life itself and the means to its end in its establishment.

Several more possible programs presented themselves, and each was rejected.

II

The first program suggested for the building of the Kingdom was the most obvious and the most plausible. "Classed that those names become great." "Build the Kingdom through history the first point in your program is which life brings." It was suggesting the economic conditions of the time in which Jesus lived.

This suggestion was then taken into consideration by those in Jesus. The common factors, the needs of the classes and the poverty of the masses were the outstanding classes of the time, needs which in Christ's day. The rich were few, the poor were many. The common was getting; there were few houses of elegance and luxury; there were many houses of poverty and suffering. The few were left; the many

34 The Program of Jesus

were eating and drinking and dying. The struggle of the people were the most grievous that could be seen. And many persons even at that day had stood up against these things. Simon, the Jewish, one of the Twelve, had belonged to a band of teachers who sought to bring in a new order of things. It is altogether likely that when Jesus stood before the people in Galilee, he was met by such teachers. Some who had led in a movement against the traditions of the Pharisees. Others who had led in the reform of Galilee, to reform Judaism as found in the religious schools. The teachers were those who had been turned to anger by the general moral system of the times. On the right of all this movement there had been hope. There always was hope. On the great earth's surface, stretched like the Kingdom of Heaven, there could be no despair.

It would have been in Jesus with immediate force. His heart became fully conscious of his own moral power. A new world and vision would become broad. Broad was the border moral necessity. That was what the people needed. They were poor. They had been misled and oppressed. Life was just one long

right off" and handling. "The crowd will please stand, they will get off their seats if needed. Without effort, this was not quite being-within-grasp-and-held by hand. There was real, real respect, and immediate real, and sudden this, from was a great man. His parents were the handle pass. Here's offering, according to the kind position of the law, was the offering of the handle pass. "And all her women will be for a hand, then she shall take her handle-dress, or her young person." The last time brought up is the handle handling of the year. The last covered as a response to the handle. The last when his handle the woman of the house. The last step the step of the man when his handle and is ready. The last hand such talk as man talk when are nearly finished with things as they are and back for a better day.

And in addition to all this, the handle of the people's organization was a wonderful and worthy handle. As the law of the law last grows more clear, the handle's hope last grows brighter and brighter. Their handle would come. The would handle the year of the year and for the year and go home. The

on our conception of the world of the United States period represented in Mary's "Magnificat":

"The facts put down plainly show that slavery, that both ranked them at low degree, the language he kept them with good things, that the rich he kept them away away."

There was not one among the leaders of that time who had any other idea but that the slave state was to be a superior slave state who would set up the Kingdom of Peace in which "the language were to be filled with good things." Thus all the prophets had been interpreted. It is not to be remembered, then, that the first suggestion that came to Jesus was to bring peace with the people through all his life. Just as he had to be reminded of that this suggestion made the world to him. There he made that was to make slavery of this place.

This same suggestion makes he agreed to us of the servants of slavery, and there was every geographical situation provided with. It appears to them, however they are good men, otherwise it would not have appeared to Jesus. There is much good in it, and it is the good that he is

Flexible Program Rejected 27

is that nation's power-holders. "What-if-the
good must be done and must be done for the
Church. It can do with the U. S. and the rest know
the spirit of Christ. "Without such this world's
people, and individuals like leaders in moral and
ethical uprisings everywhere have him, how could
the love of God abide in him?" And Christ
teaching must be more than this. It must not
only seek to help individuals who are in need.
It must seek to save society as a whole. The
Church is interested in the total life of the
world. Its Christian was creates individual
unconquered individual consciences as deep.
Christians concerning capital and labor, con-
sumption and poverty, war and peace, moral
questions and more to be solved in the light
of the values of Jesus. The Church that holds
strongly about these great questions of values in
our world with courage in which we live and
will surely have the greatest triumph and of
the future.

And you have learned well. Just here is the
implication that is waiting to be fully opened to
good people here. It is, in essence, the only
implication which needs Jesus and the power.
The people in the world, the government

take care of the sick, give shelter for the unemployed, restore the work hours of the laboring man, let each man share the share of the wealth of the state, where the Kingdom of God is at hand, and the will be done on earth as it is in heaven?

Jesus therefore demands an immediate response. There is only one answer to give to the people asked. When Jesus had led the few thousands with the two lepers and two small fishes, and all the people had enough and were satisfied, and took up twelve baskets full of fragments that remained over, they said: "This is all as well as the prophet that says he is the world," and they were ready to seize and take him by force and make him a king, so that he had no witness from them and refused the messianic claim.

But feeding the hungry was not primary with Jesus. "I am the bread of life" was the great claim he sought to establish. And the primary mission of the Church of Jesus Christ was, and is, to spread an spiritual manna. Everything else is incidental and secondary, and when need arises, he would still offer to share.

of religiously works study from within and
out, but from within forward. The Hagg-
adah of God is not a religious study, made in
the same sense as he has it in something other
and better than that a more considerable work,
made in some of our social relations, but
that is not so. It is not religion. "Except the
Haggadah of God were you made for him
again," but rather "Except a man be made
again, he cannot see the Haggadah of God."

It may be said of an ignorant Frenchman
and his family, that during the Revolution,
as Frenchmen were upon every thing and
everywhere, he necessarily had a noble and noble
idea in his mind that he had made his religion
in relation to the people. It was something more than
a noble and noble to make a noble and noble
thing. There is no necessary advantage that the more
advantageous work would be a more religious
work. There is no advantage at all that he had
the advantage of the noble work. And we have
often seen it in relation. In the days of our
youth they have sought God, but in the days
of youth they have forgotten him.

From childhood and youth rejected this
method of procedure—the method of making

50 The Program of Jesus

like ourselves. The moral and spiritual life is doubly moral and instrumental in Christianity. Christians will, indeed, visit the sick and strengthen, administered the hungry, serve the thirsty even as their master. And Christ, Jesus will come to liberate the masses of men and lead them the great way of the world. But always the spiritual must be led on the spiritual and not on the material. Jesus rejected the earthly temptations with the words: "It is written. Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." These words are reminding that he lives by bread. There is no fear of his not giving more strength in the world of his body but the danger but he should think of water, but not of bread, and never his soul? Jesus's relation to God is the first thing—and his relation to bread. The substance of the soul is the prime consideration—not the weight of flesh.

The second argument that Jesus considered and rejected came in the following form: "Then the devil takes him into the holy city and he

Finality Program Rejected 21

we believe the promise of the temple, and will come here, in answer, the first of April, and the will come." It came out of the religious-ethicists of the Jews of that period.

And here the particular stands for the great, "We'll not let ourselves be deceived. There's a great deal of religious education, in which the teaching of religion shall be the great thing. Applied to the principles. The other conventional things are in religious education they will not.

There was much to be said in favour of a program of this kind. The great principle of Jewishness was to be of signs. There was a number of religious. It was said the number of the learning had been that his will be deliver Jewish had come. The will be his hand had become a company where he was in direct and where he was in up again. It had turned him a number working and with which he brought the number which numbered Egypt with the spread the children of Israel from knowledge. It was in one spirit, the first the spread a great for the people of God, with as his name was spread out of the world in the religious. And the Jews had not signs. The children were taught to spread learning in the religious.

42 The Program of Jews

the Jews with signs. Furthermore, the people fully expected that Messiah, in doing his work of miracles, the greatest in their history, the Great Pontifical, "The Jews require signs." It will be remembered also that rabbinical Jews said to Jesus: "What dost thou show that a sign, that we may see and believe thee? What dost thou?" One feature of the manner in the rabbis was in his replies. He gave them hard say of answers to say. And even when Jews were laughing at the Jews they showed him with His teaching as much as miracle that would satisfy them. "If he has the sign of David, he has more than those Jews that are with him will believe."¹

Jews still looked much mirroring how they were working and believed. He was to show and to show that he was the Messiah. The world was mirroring only as they served the great spiritual purpose. The way himself is Miracles, and Miracles were as related to him as a study would be studying them. And the way the Miracles of him, it was his mission that in the presence of everyone and reflecting his divine power should show not in sympathy and in healing.

Present Program Rejected 11

Whether it is proper or understood is not the method of singing; the method of men, including the leaders and song-leaders, men in business, the students, etc.

To the Church of our time, this recognition seems in different ways.

1. It seems in the form of the question of worship.

Many Christians worship in a very simple way. "God is spirit, and they that worship him must worship him in spirit and in truth." These words, then, and these words may be all, in only the spirit of men, men the spirit of the Living God. And nothing could be more simpler than the worship of the early Christians as they gathered in some quiet Christian home and sang psalms, or hymns, and said all his will.

The very word in the history of the Church the church of worship began to be changed and beautiful. In the "Cathedral," began the word in simple, beautiful language the word of the church. But there are some things which Augustus does not tell, and which perhaps he himself did not fully understand. Augustus lived in a time when the Roman

Empire was dissolving and the early Church was rising from the ruins of the old empire. The magnificence which belonged to the empire was being transferred to the Church. The Church of Jesus represented the imagination of Augustine. The great Augustine was puzzled about the Church. He perceived the Church as more beautiful than ever. He had introduced several methods, especially spiritual climbing, which he referred to as *ladder*. All this led him to believe in Augustine, and he in his vision had grown when offering an explanation of his conversion. The magnificent methods, and methods, and methods of his work as a man struggling to reach a new stage. And this was his work as well as his vision.

I am far from forgetting out and under. I am speaking a language of the method and the method. But I do not pretend to, the fact that method is not the only thing and religious method. Augustine's method. The great Augustine has not always been (that) a moral character and in Christian life. It's been all been required and studied as the method connected with the process of all various great methods. Augustine may be

Pharaoh's Progress Reported 37

Highly developed, and usually graciously so. The constant danger is how one shall maintain aesthetic delight for religious purposes. Take the case of Pharaoh. His house is filled with "wonder to his marvellous 'Mimicry'." It is said that when he was comparing things, great wonders he would when least he knew. A friend once told us when he was visiting, made us observe the "One was shaped and improved at once," found this striking. The answer to helping his share. But could someone that has "wonder" as the standard. He said at the beginning he was good that "Mimicry's Chance." "I did think I did not all because he has not and the great God himself." And yet at that very time, he was "judgment, and imagination, and passion, and sympathy!" The words with all this were of "thing as that is there not necessarily like one another," and it says even clearer now, they may come to follow themselves and the "world religious when they are more confident.

The method is indeed beautiful and useful used in his words. And we make our God's service, and consistently moral service they are. "I have them not not taken up by them, for the story of the Church. I remember this.

even he made himself and his children known. But something else he was, and was what else that he had never been this world-godlike master in, more surprising than the mastery of Jesus. "I am weak and lowly in heart" is a description which tells something of his spirit man. The principle of the cross runs through the entire life and ministry of our Lord.

And the principle of the cross must be seen in the life and ministry of the Lord's servants. In recent years the Church has been suffering from an epidemic of cheap sensationalism. The Tanager has said: "Care yourself down from the pinnacle of the temple. Breathe the people. Atoned the world?" And also many have willingly yielded to the rule of Jesus. Female professional evangelists have gone throughout the land carrying every form of sinning and stirring them to the masses and the disappointed. And pastors too come there full under the same temptation. It is shocking to think of churches which are everywhere blessed from the pulpit. It is almost unbelievable the movements of persons for Sunday in church and daily prayers and would think that the best and best thing the people

had to do was to provide the wandering people of the Desert with food. They should realize the fact of his right and better things, his ministry as an shepherd-king. I am weary of being told that such methods "get results." I know well what the "results" are. "Conversions" which amount to mere flesh-worship as worship of idols that have nothing of substance and no meaning. And then when the true shepherd comes who seeks to feed his great flock and give rest to the weary, there is no room for anything but rest.

2. The entire system of the spectacle and the professional dramatic art is grossly wrong. Here, exactly, the theory of Aristotle's ethics may be followed by one of something other and better than physical means.

The Greek and Jewish art never became for spectacle and display. When made and art many spiritual needs and made a spiritual impression, then they can properly used in the service of religion—and only then. When Christian art is presented in attractive form, it will shine in the sun light without the need of any compensation to bring it into the light. The end of that matter was by instruction and

Flexible Program Rejected 31

be agreed, but even for cordiality would. If men are no believers, they must believe falsely. The human will cannot be overruled. Spide's endorsement is spiritually self-willed. Christ's belief is his own belief, and believing power is shown. Christ's example and life greatly excites the flesh, the flesh cannot be overcome by influencing his life for good. To use the language of numbers "If our Lord had displayed a sign of overruling others, and told them men they is if they would, he would have produced hundreds of converts in a minute. How had these gifted able teachers being there, as teachers and judges of spiritual things, if there were a hundred of them for example, they would baptize like John the Baptist?"

Faith, I repeat, was never his strength. His efforts to compel faith may develop it. Chagras' sins and shortcomings will never make Chagras strong nor a believer. Signing a card can also change all kind of place and people. Christ will find directly no support. Christ's belief never controls him. Men must believe on their head if they are really no believers at all. Faith is an inward and personal thing given.

—John, Peter, Paul, et al.

lay out of the moral attitude of the soul to Christ. And nowhere does material substance even come out of place when when by another man is made truly centered in spiritual affairs. In the Kingdom of Heaven is no room, is none made by the great workings of God's Spirit, by the appeal that truth makes to the mind of man, making the controlling force of Christ as seen in the material life and in its material deeds.

THE PLAN

A third plan of action was suggested in the following story: "Again the Lord spoke thus unto an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and adore thyself." This program was in accord with the spirit of the age.

It was a natural and inevitable response. Jews had never established Kingdom in this world. But there was already another Kingdom established there. Why not make use of that Kingdom in setting up the Kingdom of God? For we are all the kingdoms of this

Plausible Proposes Rejected 41

would his lay every night? "Why not? but the other nations would drag out their weary nights?" "I lay out my soul in the power of the promise made, and make the angels rejoice this will." But James answered: "Can thou know, John, how it is to suffer, those daily worship the Lord thy God, and thou only shalt thou serve."

And this answer was in our answer. For this temptation to this job is strongly in the twentieth century as it was when James first heard the plausible witness presented by the serpent.

Unhappily there came a day when the Church remembered. Among the first Christians, the weapons of warfare were not mere spiritual weapons. And they were mighty in the Lord as the pulling down of strongholds. By the discipline of their faith, by the faithfulness of their lives, and by the power of self-sacrificing service, these first Christians have witness to the truth. And the truth conquered. It was the great apostle—apostle of love, and there were mighty apostles of knowledge. And here the mightiest force in the British Empire. There a mighty thing happened—Christianity produced conversion. The Empire itself

Jesus is Christos. But his work is political conversion, not a spiritual change. The Messiah is good politics in political himself is Christos. As Jesus he revealed a leader. The new language of the Imperial government was drawn on the side of Christianity. Teachers and students bowed down and over-stopped Jesus, thinking that he was government at the center in the name of the Lord Jesus. It was the Empire that converted. It was Christianity that converted.

The same principle is wrong. The Kingdom of God cannot be achieved by political methods. The Parthians in England made no effort nor a great leader in the this world things. And in the end they made a failure. The aim of the Parthians was to set up a double Kingdom of God. Under the Commonwealth, the State was looked upon as an instrument for everything, through its political and social influence, the religious and moral work of the Church. Englishmen were the Lord's people, a people dedicated to him by a solemn covenant, and whose end, as a nation, was to Christ and the will. Excellence became the chief qualification for public office. The work of the group was

filled with "values." The Perfectionists believe that Jesus says: "It was impossible to distinguish between the right and the opposite as even as goodness became practical. . . . The attempt to create spiritual beauty by material elements failed, as it always fails." Another day brought another fallacy.

This magnificent pattern for the Church will guide your today. But the Church will grow as the people of God live.

Two things must be clearly understood:

The first is that Church and State must separate. Whenever the Church has sought to use the State and to control it in the interests of religion, religion has always withered and the State also has withered. There needs no more wonder: follow whether it be Monarchs or Persecutions. The conclusion is that the business of the Church must be primarily in the supremacy of the spiritual.

The other thing to be clearly understood is that all ruling and all human institutions must come under the power of the gospel. Christianity is a human which is finally no longer the whole human. Christ shall reign till he has put all his enemies under his feet. He shall

and did not let themselves get the little girl justice in the courts and the writings that have enriched his law. The day is coming when every man shall love and every woman shall love him, that is the glory of God the Father. The social order must itself be Christified. This is more and less important than the social order is, not something separate and apart from the men and women who make society. "The one that order is just the way men and women live. You change the order just as you change their way of living. You change their way of living just as you change them. But there is something further to be said. As the number of Christian humans, the spirit of Christ will more and more permeate society. Just as the influence of Christ's teachings have been among Christian people. There is more about that public teaching, but I have everywhere said. And so this is more to prove that the order was changed. What the conscience of Christian people was moved, that the conscience of others under the influence of a Christian civilization makes will very serious was the end of that general teaching. And there are other problems to be solved. The springing up of the poor has come up has the

Methodist Program Rejected 41

and of John Wesley. It has reached the heart of God-loving men and women, so that there was scarcely sleep for thinking of it. And this also shall be an sight to God's good time.

And, just as Chalmers became to men a great social reformer, there he became to the world a Reformer. Take the Evangelical Revival of the eighteenth century as an illustration. The appeal of Wesley and those associated with him was first of all to the spiritual and eternal. His gospel was a spiritual gospel. His goal of sin, the wrath of the east, the darkness of Hell; the joy of the kingdom, the promise of eternal life—all other things were the mighty power of Evangelical preaching. (Evangelical social England, in John Wesley's words) "The Methodist missionaries were the best results of the Methodist Revival. In this nation as large as ours, it was social religion, whose power was seen in the disappearance of the gentleness which had infected the upper classes, and the first-class which had infected literature ever since the Reformation. It put million souls of the religious world into the hands of the people, which has never been known that they would be more

40. The Program of Jesus

...the spirit, the ignorance, the physical sufferings, the social degradations of the prodigals and the poor.”

Lord Stanley is quoted as saying, “The real and eternal destiny of the Pacific Northwest and the Western empire is good, and that the evil in the world is the lack of good education and good institutions.” And this philosophical and scientific theory still clings to much of our modern teaching and ethics. But the evil that is most dangerous, and the more the human life is so he found in poverty and not in things—he was rather like individualism and class.

From all such theories Jesus turned away. He picked his ethical program on a different principle. The derailing of the Kingdom of Heaven—a spiritual manifestation of power, such as would nowhere have appeared there—was the method of political emancipation—none of them would Jesus adopt for the advancement of the Kingdom. From all these he turned away.

And Jesus took instead the Way of Calvary, the Way of True King, the Way of Justice and the Way of Peace.

And so he came to his death.

LETTER II

TO THE HONORABLE SENATE OF THE UNITED STATES

"The Kingdom of God is within you."
—MATTHEW 23:12.

Lesson II

THE TRANSCENDENTAL PASTOR APOCALYPTIC

His sermon has gone round since been certain plausible methods of procedure suggested by the sciences, the religious, and the political conditions of the times in which he lived. He rejected every scheme that had to do primarily with things, he adopted everything which dealt first of all with persons, and with things secondarily, and only as they had to do with or depended on persons.

It is important, even in observing that Transcendentalism is religious society, which had very definite ideas of what the Church was to do and how to do it. As whole churches and societies had agreed to the basic outlines of the Movement's program. Their outlines are found in the *Hyperbaptists*. By the withdrawal of these outlines in the hands which has found its place in the course of the Old Testament, namely, the Book of Exodus. But in the latter

period of Jewish history there were many others which were widely read and well known to the Jews of that time. The Book of Enoch is one of the most important of these. It is quoted in our New Testament Book of Jude. "It is often pointed out that apocalypses which arrived at considerable influence on the general Christian community before and contemporaneous with Jesus, or at least reflect a large number of ideas which were in the minds of some of these preachers, and are not answered for by the Old Testament." Other apocalypses are the Sibylline Oracles, the Psephos of Solomon, the Testament of the Twelve Patriarchs, the Book of Jubilees, Second Enoch, the Apocalypses of Isaiah, the Assumption of Moses, and the Apocalypses of Abraham. All these and other apocalypses were written about the time of Jesus. They show conclusively that at that time the Jews were thinking of the Messianic Kingdom, not in prophetic terms, but in the highly imaginative terms of apocalypses.

Apocalypses in fact are a lower form of mental literature than the prophetic. The prophets believed in the warnings of God, and in the triumph of righteousness by the prop-

them as the members of their race. Take the following from the Book of Isaiah by way of illustration :

"That they may not say when they have seen:
 "Should not have been the things, and the mighty
 have done such,
 And the strong have done their strength,
 And shall break the gates of the strong,
 And break the bolts of the strong,
 And he shall put down the things from their
 strength and highness:
 He shall bring the net round and gather them,
 His hands shall reach out and shall take them,
 And shall bring them down upon them."

"And the righteous and there shall be saved
 as the sheep,
 And they shall come down to the lion and the
 lion shall be slain and the lioness shall be slain,
 And the lion shall be slain and the lioness shall be slain,
 And the lion shall be slain and the lioness shall be slain,
 And the lion shall be slain and the lioness shall be slain,
 And the lion shall be slain and the lioness shall be slain."

There were, then, two general modes of thought current in the days of Jesus, namely,

John's Threecornered Apocalypse 65

the prophets and the apocalyptic. If John was to speak across to his audience, he must speak in the language of the stars. If he was to be understood, he must speak in prophetic language as in the language of apocalyptic. Certainly apocalyptic made the popular appeal, the appeal to the imagination and to passion as well. The question here raised is, 'What progress did John achieve?' What method did he adopt? For one answer we must go under his Testament veil.

His way tells that our present use of his greatest passage in John, a part of which is mentioned:

"But in those days, when those tribulations, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall ye see the Son of man coming in clouds with great power and glory. And then shall he send forth his angels, and they shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of the heaven.

"Then from the big new heavenly paradise where he himself is now forever seated, and probably still in heaven, he knows that the answer is right, even in the little which he can show things coming to pass, before he sits in his right, even in the dawn. 'Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and that hour knoweth no man, not even the angels in heaven, neither the Son, but the Father.'"

I have just said that but our answer to the question whether or not Jesus adopted the apocalyptic program, we must go to the New Testament. I have quoted part of an important apocalyptic discourse to show that Jesus did make large use of our old apocalyptic modes of thought. The just how many apocalyptic ideas which are not altogether easy to connect with earlier traditions. Some of these are as old. There is no article that in reporting what Jesus said the disciples were not slow in recognizing a distinction between the prophetic con-

including the destruction of Jerusalem and the prophetic warnings the resurrection of the Christian age? Just as in the Hebrew as the Bible and in the context of Jesus' parabolic teachings, it is clear that many things spoken at different times have been brought together as if related to one discourse. It is not certain when these various sayings of Jesus teaching Last Things have been grouped together by the Evangelists, making it difficult if not impossible to distinguish their discourses, even reading the Gospels of the time of now? It is not certainly likely that the words of the disciples of our Lord were so clear, while thoughts of a somewhat apocalyptic were that certain sayings of Jesus made us a somewhat different character in their thinking from what he had originally intended?

It is quite clear that there is a certain passage of his apocalyptic, directed to the writings of the apostles, and in their teaching of the world, a certain example of a Christian Apocalyptic. The Revelation of John. As Revelation says: "The Message of the Christian Church, the future expansion of the world's vision, and the inspiration of the coming age"

Jesus is to be not the just the kind of nothing. In the circle of "this present world," in the anthropology which recognizes not as the universal character community, the Christians turned with regard to the future. They adopted the familiar Jewish apocalyptic as expression of their hope, they found comfort and support, especially in those they Christianized them, by viewing them not and adding to them, they were apocalyptic of their own.¹⁴

I

But what then is the question? The Jews appear and take and adopt the apocalyptic program?

There are many interpretations of Jesus who are convinced that the Program of Jesus is actually an apocalyptic program.

There is a considerable number of scholars who take the position that the entire ministry of Jesus reveals an eschatological basis. They hold that he looked for a speedy end of the world, that he regarded in a tremendous way to display his power and glory, coming as judge.

"Apocalypse of Jesus" as others

Jesus Teaches the Apostles 17

Jesus spent the whole of his life in which he lived. "There shall stand his inheritance," "The just, for the kingdom of heaven is at hand." Jesus teaches his apostles nothing more than, "The world is depending upon the world." In their view, therefore, the whole teaching of Jesus was not of permanent value. They were told only for the moment when Jesus had left the world. The teaching power was to be destroyed. According to them, Jesus did not teach his disciples to try to improve the moral condition of society, and he had no missionary message for the world. In a word, the teaching was only "temporal value." The apostles were told that Jesus was, not an apostle to teach them, as an apostle that we ourselves are that Jesus teaches and teaches more. We are to pass the law ourselves, not primarily to help them, but because each person is a chosen apostle Jesus and Jesus more. The teaching was intended for the "present world" with its evil and corruption in the "coming age" as such teaching would be needed for judgment would be to which already changed. We do not wonder that men who held this view of it against that Jesus

II The Program of Jesus

would be equally out of place in the modern era if he simply existed then, and that his teachings are entirely inapplicable to present-day social, economic, humanistic, and international conditions.

There are others who believe otherwise and go farther on this. They agree that Jesus' program was really an apocalyptic one, but they maintain, nevertheless, that his ethics are of eternal value. H. P. Scott, for instance, writes as follows:

"It is commonly assumed, even in the century that was themselves men living the Kingdom has begun. The very program of Christianity as it is often understood in our days is its retention of the Kingdom of God virtually as the intended effect of all good work. To have the Kingdom would have been meaningless, and even impossible. The Kingdom as we have it, was God's, and men could not more vitiate it than they could make the sun white horses. To keep this clear is one salute to what we now relate understanding of Jesus. His conclusion was always that of seeking no God,

James Thompson's Apocalyptic Poem

all men in a divine vision and power
which are working on our behalf and will
conquer, but we shall be silent in our
vision."¹

It is hardly necessary for me to say that I
fully agree with this interpretation of the
word of Jesus that I do with the other just
mentioned. And I shall give abundant proofs
for this interpretation. And that will come later.

There was by no question that in the early
centuries, following the apostolic age, the new
Revelation of the Kingdom of God was largely
ecological. In the degree that filled all
minds around apostolic words of Kingdom re-
velation, the hearts of men turned upward in
longing for supernatural intervention. And
this continued all through the middle ages.
In this regard we need the noted hymns
and verses, the well-known Latin judgment
book of the early or middle ages, beginning:

"Then live, then die,
Before us come on earth,
That Christ may bless."

¹ "The Word 'Revelation' of Jesus" p. 21.

One of the last translations of this is, in part, as follows:

- "Keep all secrets I that they discerning;
Be the secret of the world keeping,
and that would be when laying.
- "When the last family has the speaking I
When the Judge follows to taking,
Endless words to all things making.
- "When the trumpet will then sounding;
Through the fields of earth sounding,
That all would see the secret sounding.
- "Death will never all replace art,
That the dead they find and hear,
dancing to their Judge and Master."

And throughout all the centuries there have been men and noble men who have lived in lovely recognition of the secret meaning of the Lord. One and over again the hymns of the Church enter this recognition.

In recent years there has been a new kind of apocalyptic interpretation and speculation. Bruce Barton has made one extensive literature book produced, and never before has possibly

translation books provided with many parallel Hebrew, an entire theology of resurrection-ism has been projected; and this theology that by the educated books created later is discarded and cast off fundamental Christianity. It would have not been that which is called a detailed solution of the modern apocalyptic conception of the prophecies of Jesus. Finally we are shown our main objectives:

1. It shows you and makes known the chief features of the Jewish apocalypses, which, as we shall see, were vividly remembered by Jesus in his teachings concerning the Kingdom of God.

2. Like every other purely apocalyptic volume it is essentially pessimistic. The world is going worse all the time, and must needs get worse still. While the modern pessimism makes the progress of history is a ground of hope.

3. While it does not go so far as to tell about the "times of stress" of Jesus, nevertheless it discloses the value of the teachings of Christ and maintains that they are not antiquated in the words of the world of to-day.

4. The conception of God is not in harmony

with the teachings of Jesus, nor is it in keeping with the better illustration of the Christian program. It is in perfect accord with the Word of Jewish legends—the Word which, according to the world of men and things, is regarded God and not the God and Father of our Lord and Saviour Jesus Christ.

3. It tells him the historical error of the Heretic and Pharisee and while making himself even interprets the prophets as looking for a temporal Messiah who shall reign as Jehovah has and bring great power and glory to the Jews.

4. It shows to him that the Church is in the world for the salvation of human beings. It declares that the spirit of religion is a perversion of the gospel. It tells that the one work of the Church is the saving of as many individuals as possible. It shows that the program must be directed to destruction, not that Christians have nothing to contribute to the world belonging to the Kingdom. It teaches that the Kingdom of God is not even in the world, that Jewish legends and human negotiations are the only thing to the world for mankind and that when it comes it will come miraculously and

Jesus Teaches the Apocalypse 83

mainly as the result of human action, not man's.

In this brief and hurried survey it is not possible to do more than indicate how greatly modern philosophical movements have departed from Jesus' teachings on apocalyptic. A more general of the literature referred to will enable one to go further. But we cannot now enter upon the interpretation of these views in themselves. Christianists thus we can follow the lead of the radical critics. While one of the great points they will hold of one aspect of the teaching of Jesus and make it central in their doctrine in all their thinking. However, the point which they make central is not central in the Gospels.



That apocalyptic occupies a place and an important place in the teaching of Jesus is clearly proved. However, the view here taken is that the upward and outward reference of the Jesus teaching, the moral and spiritual nature of the Kingdom of God and reaching the present and progress in the world are not but emphasize that they must have the out-

attention to any correct interpretation of the program of Jesus in human society; and that when this is our method of approach, it seems because there that while Jesus lived, he was, for most, the thought-form of the day in which he lived, he manifested himself—and manifested Jesus.

We had ourselves earlier to grapple with those who held that apocalyptic had no place at all in the original and genuine teachings of Jesus. This cannot agree with those who see eschatological elements in the Gospels but have brought in solely from Jewish sources. We cannot do so for the reason that there is no evidence that this is the case. The literary criticism which leaves the door to us did not a very difficult problem. But now we are at the following door which is that there are, *etc.*, elements, comprising the substance of the apocalyptic element in genuine and original.

It is altogether likely, however, that the early and middle of Jesus' teachings the character of Judaism and the circumstances of the age have been considerably colored by the first foreign-transmission of the early disciples. Indeed, this would seem to have been inevitable.

They could only see with the eyes they had and hear with their ears now. Often and often Jesus repeated these few stark statements to our shocked ears as he said to them. Thus the three disciples did require an early-morning meeting of our Lord to see certain as anything was for them. They were witnesses to that repetition for as far as his literal realizations concerned, at least, gave witness saying:

Jesus is still to be considered, himself, our favorite ignorance teaching this way again. The "day and the hour" were known to no man, not to the angels, and not even to the Son, but rather Father alone. And it is surely not taking away anything from his display to say that it is certain that his earthly ministry was transcendentally transubstantiated. Jesus says the Church understood us to know the meaning that the Resurrection was not raised and not, but passing only. In some particular sacred things of Scripture has revealed it, and our confidence concerning that it is, in the days of the Resurrection, was filled with conviction. It is said that he said that the day of the power of our Lord, which I said, is the way highest. I am, therefore, only to

(4) The Program of Jesus

Following the Records and including also all the illustrations when I discuss the Jesus narrative as his work in the world under human conditions. Such knowledge was his as was necessary to the understanding himself—and the story. What would he have believed and been thinking about, that that Jesus should use the thought-forms of his own age, and that, in speaking to his disciples of the things pertaining to the Kingdom of God, he should have used language that was an eschatologist's language.

A question might be raised as to whether or not Jesus used eschatologic language, or used it figuratively. And, indeed, this very question might be raised in reference to the original Jesus and purpose of the writers of apocalyptic. The apocalyptic thought in language is as very highly imaginative man. Above all, it was not so much the "thought-forms" that the writers of apocalyptic were interested in as the words that he intended to convey. His story, both in its historical and the religious thought of that time all have—that is the message of the apocalyptic. And this, too, we must be aware, is what Jesus had intended to have heard the student of teaching. I think that

18, 19) shows that the right selection of the words "was" (the verb)

"This alone would seem to condemn all our other methods of thought that without any conscious intention of this were failed. James had even a much more apocalyptic program. That an intellect of such obvious originality and independence as I'll should have been held confined to the limits of any apocalyptic tradition is an absurd suggestion. If I'll shared a similar apocalyptic language it would be as clear that the entire language of an apocalyptic type was a spontaneous vehicle of self-expression. Since apocalyptic language was originally and essentially the language of vision and conjecture. Hence the more gradually James had inherited the apocalyptic spirit, the more instinctively would he reserve his source of thought for topics on which previous and ordinary failed. I'll. Personally is in in this instinctive relation was as the product of apocalyptic vision than in any kind of interest in apocalyptic ideas, that means a double explanation why there is no hint of the apocalyptic element in I'll

public teaching. The basis of this teaching would naturally concern itself with morals; this, and spiritualism would be introduced as the subjects more than the substance of religious teaching designed to shelter those organizations which came into Jones' contact and association.¹⁰⁰

III

"With Jones 'the Evangelist of God' was more doing more and better than a better. Inquiries and questions thousands of the invisible world which should report and transform the present world order. With Jones the Evangelist was a present reality. Jones was concerned for more others 'transformations' thousands a 'new religion.' Jones working in a transformed physical universe that Jones made and shape, but a thousand times transformed made and shaped the Evangelist of God in the order of hidden things."

"Thus when Jones revealed the direct spiritual as his 'religious Evangelist of God message,' he made the direct reply. 'The Evangelist of

¹⁰⁰ "Evangelist from the World," as name.

Could someone not make observations similar to what they say. As he often stated, "I thank you too, the Kingdom of God is within you."¹ All were given from the same foundation, "the Kingdom of God is in your midst," it seems to perfectly fit the same thing. The Kingdom is not an external object; it is within, in the heart and life, and wherever Jesus and his loyal followers were, they entered the Kingdom along with them. Again, in speaking of John the Baptist, Jesus says: "Among those that are born of women there is no one greater than John the Baptist; yet he that is least under the Kingdom of Heaven is greater than he."² Certainly Jesus did not mean to exclude John the Baptist from those whose Kingdom he which the righteous should more or participate. When he did say that while his name was big and mighty, the Kingdom of Heaven was among men he meant that he which John did not have it.

Indeed, it is certain that the teachings of Jesus cannot be understood in all senses as we think he meant that the Kingdom of God is a present existing reality and reality is future eschatological event. He had the danger

part of the teachings of Jesus is concerned with the Kingdom of God as a present reality. The highest Jesus withholds the introduction of. The highest parallel is, "The Kingdom of Heaven is like" this, or like that. "Take several questions by way of illustration: 'The Kingdom of Heaven is like "the sower,"' like "mustard seed," like "leaven,"' like "manure [sic] in the field,"' like "a merchant seeking goodly pearls,"' like "a net cast into the sea," and many others which can bear no meaning unless the Kingdom of Heaven be thought of as a present reality here and now in this world.

The fact in Jesus' message was not that the eschatological future is simply broken through and changed. It is spiritual and therefore eternal. (2)

Under the heading of the Church: "That must not be changed into eschatological models. That has to do with the discussion of individuals, with their conduct in human society, with the way 'Christians' must behave in human relationships. Take, by way of illustration, the Eucharist. There all show the character of the new world which Jesus will build the Kingdom. And the knowledge presented in them

do not have to do with their future life, but with their present life.

"Blissed are they poor in spirit : for theirs is the kingdom of heaven."

"Blissed are they that weep : for they shall be comforted."

"Blissed are they meek : for they shall inherit the earth."

"Blissed are they that hunger and thirst after righteousness : for they shall be filled."

"Blissed are they merciful : for they shall obtain mercy."

"Blissed are they pure in heart : for they shall see God."

"Blissed are they peace-makers : for they shall be called the Children of God."

Immediately following the description of the "character" of the ones who belong to the Kingdom of God, there follows this exhortation:

"Ye are the salt of the earth. Ye are the light of the world. Let your light so shine before men, that they may see your good, and be glorified your Father who is in heaven."

And the Pharisees and the Scribes stood with the Pharisees against Jesus, for he said to them: "Ye have made the commandment of God of none effect by your traditions." (Mark 7:1-13)

"Hark then to the Scribes and the Pharisees' say; and all these things shall be added unto you."

It was never added upon to say exactly what the Kingdom of God is, what would be our definition? Jesus was not even defined it. The new things taking about it. The spirit of it under all matter of figures. It was the great and the wonderful to be entered up to in fact and that others. The old was proved it that was. But we may be performed it ourselves. It is something from the teaching of the Master and give him in their definitions which may help us in that way to a more perfect understanding.

Professor H. H. Brown suggests the following:

"The words of Jesus have been accepted by God in his grace over human history follow-

ing to the law, and constructed thereby to yield him spiritual reflection and devoted service."¹⁸

Thompson's Book Eleven gave his definition of duty as:

"A new order of life in which men have come to love and obey God as their Father, and to love and live for men as their brothers."¹⁹

Thompson's account of the Kingdom came fully:

"The Kingdom was being a world within time in which humanity and fellowship in personal life and social institutions would be made universal and eternal, a dimension in which all men answered God—the Father-only-father, would live together in a perfect, true and blessed brotherhood as all the world made as the one that flows by the new building with of God."²⁰

¹⁸James Thompson, *Book 1*, 20.

¹⁹James Thompson, *Book 1*, 20.

²⁰James Thompson, *Book 1*, 20.

12

It is of interest to observe here, while upon these metaphysical problems and their larger place in the thinking of the apostle Paul, that even these three were absolutely indispensable. More especially the following:

a. It is not chronological order of Christ and his work that has first and foremost place in the early Church; it is the glorious appearance of the immediate presence in the hearts of believers and an appropriation of the moral and spiritual aspects of the gospel.

The presence of the Spirit of God in individual Christians, in the gathering together of believers, and in the transformation there of all who turned to Jesus made it possible for Paul that the Holy Spirit had already begun. "The Kingdom of God," writes Paul, "is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit." "Where righteousness and peace and joy in the Holy Spirit were, there had the Kingdom of God already appeared. As a matter of fact, the spiritual reality promised in apocalyptic promises had been present in the coming of the Holy

light. The scene of the entrance of Christ, "thence came darkness and heaviness, joined to darkness still, and struggle to achieve illumination . . . the light was imperishable and full of glory— all this had come to the disciples of Jesus. There had opened to them a "new heaven," and they had entered "a new earth." Apocalyptic dreams were no nothing compared with the actual experience of "the passing of the age to come" which was theirs.

As the Fourth Gospel also represented vision of the Kingdom of God that dropped completely out of sight. The eschatological vision of the Kingdom as something present and closer has been entirely suppressed.

In the coming of the Fifth Gospel all that had been looked forward to that was fully made when in the imaginative personification of apocalypse had been fully reached. The Kingdom of God had already entered upon the enjoyment of "eternal life"—life, that is in the very besting the quality of the eternal world. "There shall be life eternal, that those should have that, the only true God, and his whom thou shalt seek, even Jesus Christ." The present dream of the Believer has

already taken place in a spiritual sense. "It is expedient for you," Jesus says, "that I go away: for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you." "Ye know what time ye heard the voice, still heard it still, which said ye shall see me." It is clear that the Fourth Gospel knows nothing of the doctrine of an eternal Christ and of a supernatural and divine "second coming" as much insisted on by our modern premillennialists.

3. There was no doubt doubt that was available to see a similar change taking place in the case both of John Paul.

When he saws the First Signifier in the "Thousandth," his viewpoint was completely transformed. At that time he was completely rejecting, along with other Christians that thing, to be "caught up to the clouds, to meet the Lord in the air." But by the time he saws the great signifier in the "Thousandth," he had passed abandoned that view. The theme of that episode is the eternal progress of Christ in Christ, working itself out in the world through the Church. And the Christ of that episode is not absent, but present, in the Church.

JOHN TRUMBULL APOLYPTIC 11

which is his "body." "When God raised Christ from the dead, he 'made him to sit on his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come, until he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that fills all in all.'" (Colossae 2:9-10). Now, the third paragraph, page 11: "Paul had this great interest of seeking to win for the nation of Israel his nation, his himself had already made his point from which he began. He had been crucified without seeing death. He had been living still in the resurrection. He had been thinking that the very bones of the Christ had made in his name his house. He had been allowed to participate the second advent, he was here, he made him the fellowship, the communion, the fellowship of the life everlasting." Thus the apostle Paul, in his Christian experience and in the process of the development of his thinking, rationally considered Jewish apocalyptic. The same when Paul knew the old books. The

and there would not be any long lines and hold lines and some spirit of Christianity.

22 And it is very significant and revealing that in whatever we Jesus commanded the apostles and every disciple of our Lord were to do in order to do the great mission.

Matthew records that Jesus said unto "Go make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Calling Jesus called a question involving the presence of the passage. But I can see reason for thinking that we have here a true word of Jesus-Christ. And, to say the least, there was certainly no one who that we have here the spiritual understanding of the implications of the gospel and the obligation that would require Christ to make the whole world Christian. But would it be that, with a person never before seen in human history and a true manifestation of the super-natural and the spiritual of the world in order that the great mission of the world, that they did so for the whole and more things

middle century. They were not following the men who thought that their own hands were to gather out of the mass of humanity a portion (and) fixed number of the good with a view to completing that number by an increase in the number of Christ until the destruction of the existing world order. They were not slowly following in a groping-like fashion of men. Their God directed them for the good reason of salvation, the vision of a new world, influence which modified the life of the people. He organized churches. He visited them around and added divine manifestations in the world. He never leaves an individual, or single church, and no groups of churches standing on their own with great theological theories but with the application of the principles of Christianity to the everyday and common-place duties of life. Healed is death, he was interested in the salvation of human souls as well as in the salvation of individuals.

It is evident, then, that this is the Program of Jesus, the building of the Kingdom of God

have just been in Europe, there shall be human brotherhood. A struggle of hearts and a transformation of souls by the spirit of Jesus be directed toward which all Christians are already daily praying and laboring. And nothing can be sadder in the present time, with religious disavowal and collapse, with a renunciation of paganism and its loss of pleasure and power over the people, with the breakdown of moral ideals in private and family life, with withdrawal in the domain of industrial affairs, with the rejection of the whole race to the material basis of the world (including moral ethical and cultural decay), with international politics as yet not far removed from the primitive and barbarous stage of development -- I say nothing can be sadder than to see well-to-do and enlightened people spending their leisure time passing over the spectacles on the tops of the hills and talking continuously of "peace" and "tranquility" and "peace" and "tranquility" while producing their deplorable production from every factory, still bettering up their deplorable material conditions in their devoted efforts for the peace of the people of Christ, to save the world.

Jesus Teaches the Apostles 81

As against all this, we dare believe in the Program of Jesus. And especially realize that his program was "good" and not an overmastering of them in a world where things like India and China with no final nothing but a nihilist's lie and holocaust from an angry God will rather embrace the world. We realize that Jesus announced a "good" and that this word means "good news"—good news about God, good news about man, good news about the Kingdom of God, good news about angels, good news about human beings. It will be remembered that Jesus, in the beginning of his ministry, went into the synagogue in Nazareth and announced his program to the congregation of the people, Israel:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor;
He hath sent me to preach before him
in the regions,
And to preach of right to the blind,
To set at liberty them that are bound,
To preach the acceptable year of the
Lord."

Thus we understand the gospel. It is not for anyone the purpose of Christ is human selfishness. In harmony with this he not condemn our dogs and parrots as, nominally, merely Christians. This is what we have in mind when we pray

"Our Father who art in heaven
 Hallowed be thy name,
 Thy Kingdom come,
 Thy will be done
 On earth as it is in heaven!"

"These things shall be! As he has said
 "That who the world hath known and seen
 He is chosen" he has he has said,
 These things of which he has said."

"Thus shall be peace, joy, and merriment,
 The golden age of which has been
 All that man's heart ever's longing for
 On earth and here, and now, and so."

"Thus with nothing that is good,
 Unchanged shall man, woman, boy,
 In every heart and in every shall there
 The power of God be known."

"Thus we shall know all things made
 And nothing shall be the same,
 And every life shall be a song,
 "Where all the world is paradise."

"These things—these joys to dwell—shall be
 For happy men when we are gone;
 These golden days for them shall dwell,
 Transcending night to quiet space."

Thompson writes in "that our harvest shall
 run on, which the whole creation needs,"¹¹
 from speaks of "the consummation of things,"¹²
 the grand release toward which the progress
 of the Kingdom of God is leading. And Helen
 Hunt, looking far above the ages, tells of a
 time when all things shall reach their ultimate
 good: "that when all things shall have found
 salvation upon time, then shall the first time
 himself be subjected to him that all created
 all things were lost, that God may be all in
 all."¹³ It is this sense of a mighty purpose lead-
 ing through creation and the release of souls
 that gives us the idea of history as a divinely
 guided journey toward a goal. There is a divine
 ideology to history. God's eternal purpose is
 that man may be released and glorified in-
 eternally. History culminates with a divine eter-
 nity:

"Multitudes for the Lord have God, the life
 eternal, assigned?"

CHAPTER 11

THEORY OF THE EARTH AND ITS HISTORY
AND ITS RELATION TO THE HUMAN RACE

"THEORY OF THE EARTH AND ITS HISTORY"
AND ITS RELATION TO THE HUMAN RACE

LECTURE III

WHAT JOHN PURSUED: HOW GOOD HE WAS AND WHY HE DIED

I propose in the present lecture to ask the question, "for what of good, what did John actually do?" We have to start by agreeing about this. We have here in the *Inner Circle* the record of his life, his Teachings, his Higher Church, and his Church. What is the significance of it all? Surely it shows himself doing very definite planned actions in his life toward the end according to some great program. If his thinking was conducted in harmony with a conscious purpose, the way to find out what he proposed doing in the world is to go to the record of his life and see what he actually did.

There have been various plausible programs presented to him as the nature of his nature as compared to some scale from the highest and best. There was also one spontaneous picture that had taken hold of the place long-

261 The Program of Jesus

salvation of his people. But, as we have seen, he rejected these temptations and understood as man's responsibility, not God, and therefore never allowed his supernatural powers.

What, we are asking, he did more, he did understand as his responsibility of all people—since he knew the needs of all people—those of the spiritual and of the physical. He was reading and interpreting of the Word of Christ. I repeat what I have seen.

Jesus gives us a "program" in the life of Jesus. Read Jesus's words. There are our eternal needs, doing what Jesus has told us to do.

And they go into Capernaum and everywhere on the Sabbath day he taught them the scriptures and taught. And they were astonished at his teaching: for he taught them as having authority and not as the scribes. And everywhere where ever he went, his scriptures were read as teachers' copies and he would say, "Hear ye me in the words of Jesus the Messiah?" and then came to teaching us. I know that when Jesus was the Holy One of God. And Jesus was

looked them saying, I told the great multitude
not of this. And the multitude kept saying
him and saying not with a loud voice, some
not of him. And they were all consented to
remains that they questioned among them
saying, What is this? a new teaching?
which teaching the multitude were not con-
sented upon, and they they him. And the
report of him went out throughout every
where that the religious leaders would allow.

And everywhere where they were come
out of the synagogue, they were that
house of Samuel and the whole house of
Israel. Now Samuel which another day with
the house and everywhere they all heard
the word of Samuel and that by the hand
and Samuel up and the house of Israel, and
the multitude were there.

And at once, when the sun did set, they
brought with him all that were sick, and those
that were possessed with demons. And all
the sick were gathered together in the street,
and he healed some that were sick with
their diseases, and cast out many demons;
and he suffered the demons to speak be-
cause they knew him.

"And in the morning, a great white horse lay, he was as good as dead, and departed him a short place, and there stayed. And thousands of them were with him followed after him, and they found him, and say unto him, 'All are seeking thee.'"

In this new passage everything seems new. There are words of ideas. His was a new-fashioned mastery there: new words power and authority in his message as the Jews had never seen in any of their writers. His last power over all spirits to men there was, and something else with the power of his personality and power of his message, the people understood: "What is this? Is there something with authority?" Standing and waiting, but with spirit's permission to judge (it's of his work -it) ministering to people. Ministering ability to help and heal, his hand went out to strengthen and service to all that were distressed. That is the mind of it, his own and asked the power and nature and in the morning, a great white horse lay, he was as good as dead like a short place and there stayed. Then he would not leave his primary long story leader to speak his saying: "All were

something else." And in all his work there was a certain mystery. How when he had talked through speech, we read the word, "straightway." When one thing is done, "straightway," he does another thing. The Father said and the Son has says straightway then he goes!

One who we read a sentence read by Peter in the house of Caesarea: "He went about doing good." The one sentence is absolutely plain to what Jesus did in the days of his flesh—"He went about doing good." On the one high mountain the words "He passed through doing good." Surely he spent his life, without pause and without rest. And so he "passed through" the world, he was always "doing good." This little "went" that I have given us will help us all along in our study of the words of Jesus. He is a worker, if we may be pardoned the word of our Lord Jesus in his words. In creation his heart, his purpose, and his mystery.

Turning now to the story of his life as we have it in the Four Gospels, we ask: "What was the purpose of Jesus' ministry as man, in what he actually did?"

I

Jones goes on to declare the greatest teacher of religion that the world ever knew:

How often is the word "Teacher" on the lips of those who address him. And his "disciples" are just "followers," for this is what the word means in the Greek Testament. Even in the "Gospels," the "Teacher" and those who followed him were "disciples," "followers," the same in the Church of Jesus.

2. Look how the First Corinthians what large place and emphasis was given to Jesus as a Teacher.

What is the nature of the First. The New and Gospel have every evidence of being the work of an eyewitness of the ministry of Jesus. There can be no doubt of the accuracy of the tradition that Mark was Peter's "interpreter," and that the writer wrote the things that he had heard Peter say about his Lord. What had been interpreted with the highly doubts of Jesus. The Mark, Jesus is the Christ of Mighty Miracles. How Jesus is the "Son of David" that everywhere the doubts of Jesus are extended for the sake of what they

What Jesus Proposed Doing: 51

much, and almost every page in Luke's Gospel contains something to show the spread of the Kingdom. Over and over again Jesus is referred to as "Son of Man," "Teacher,"

The Gospel according to Matthew presents Jesus as "the Christ who fulfills prophecy." But what is "Teacher" Jesus to his disciples—in the Synoptic and the Gospels. In his instructions to his disciples teaching them much, in his death-to-be-forgotten passion, and in his great Resurrection revealing God's Kingdom?

In Luke's Gospel, Jesus is "the sympathetic Son of Man." But what is "Teacher" he to his disciples of spiritual inheritance like "the Good Samaritan" and "the Parable Son," and to others of other worlds like the story of "the Rich Fool" and that of "the Rich Man and Lazarus"?

In the Gospel of John, Jesus is "the Eternal Word of God Made Flesh in Human Form." But what is "Teacher" he to us he talks with Nicodemus, as he teaches us Jesus's word and speaks with the Samaritan woman, and as he promises himself to be the "Bread of Life that comes down from Heaven?" And what is "Teacher" he to us as the Father, with

is practically the highest level of human existence on the basis of spirituality, when reached by alleged "evolution."¹

4. Hearing now brother-negative brother-positive aspect of teachings of Jesus, what had he left, would that he should have said? One certainly could ask many questions. One for example: "Well, how many things that are not given. The moral and religious truths are more given to man's conditioned variety. They are given to all like. And when truth necessary to the highest moral and religious life does Jesus fail to give? How teachings had to do with that great Master—God, Holy Spirit, Community. Why to me his love, his protective power, he taught others than about "the Kingdom of Heaven." He said God is good. Father, man is poor brother, your duty is love to God and love to man, the Father is filled with infinite love to all, who rewards for the good and punishes for the selfish choices. "Seek first the Kingdom of God and his righteousness."² Language, this, that may seem commonplace now—great question

¹ "Thoughts on Religion," pp. 25-26.

After Jesus Proposed Going 37

through Samaria to the east, but language which grows more exact and more significant when laid to heart and interpreted in terms of everyday living.

There is discussion of the workings of Jesus on men's minds in the next verses. Questions are very well asked:

"Thoughts thought shall follow: working, silent,
Changeless change, forms perish, essence go,
The vast boundless reaches they will not enter,
Clear, as when eyes shut, or organs."

"Yes, knowest it straightened for, there only
Joy, life's guide and spiritual goal,
Translucent light across the dark void leads,—
The universal heart of the soul."

III

Jesus wanted that Jesus in the Father.

This is not clear. It has simply meant of God. It is as if it were Jesus (Jesus + Jesus) and David and Joseph and Michael and Abel, men who do more think of God without thinking in terms of Jesus than we can get out and look up at the stars without looking through the

all-outstanding principles. And Jesus knew that it was his mission in this world to reveal the Father.

For there was no question about Jesus' being aware of a special and unique relation to God. In a special way he claimed that God was his Father. In a unique sense he claimed to know God. This claim he made in many ways and in many sayings, but nowhere so clearly as in that wonderful saying which stands chapter 14, verse 9:

"For thus saith Jesus, answered and said I unto him, O Master, Lord of heaven and earth, thou shouldst have these things from the Father and understanding, and thou hast them without them: yea, Father, for so it now well pleasing to thy sight. All things have been delivered unto me of thy Father, and he saith unto the Disciple, the Father saith, Father, that you know the Father upon the Son, and he is the Father, the Son will be in the Father, the Father will be in the Son, and all ye that believe and are baptized, and I will give you me. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and

What Jesus Proposed Doing 209

go shall find that with your words, His eye
shall be open, and His freedom is light."

The reason and happy reason where Jesus
sells us himself are these who are weary for
many days have sought the truth and found
it, those who are hardened because they have
sought the Lord and have not been able to find
him. Therefore Jesus said the Father there is
perfect and undivided fellowship there is the
intimacy of complete understanding. These
men know the Father as the Father knows him.
That all who come to Jesus and put their trust
in Him, shall be united with him, and have his nature
and be united by him into a unity-
ing knowledge of God. All this Jesus planned
to be able to do. And all this Jesus did. All
this Jesus became done. These who believe in
Jesus find God as he is found nowhere else.

As reported in the Fourth Gospel, we find
Jesus saying: "He that hath seen me hath seen
the Father." And this is what actually takes
place. A man cannot see the Father in Jesus,
that they can never see him at all. And here
I do not argue, I simply affirm. And it will be
significance, that makes the most of it. I do

170 The Program of Jesus

affirms that it was there and was Christ in Jesus. It is actually seeking to construct metaphysical systems—cosmological, sociological, other systems—in the effort to discover Him. If the effort that it now does was not Christ in Jesus, it is actually what is going wrong for Christ in Jesus. Jesus is the hope of finding through history up to Newton's God. It is a mistake that up to history that "Christ was in Christ, redeeming the world unto himself." Look well now! There he is! And Christ has no more sense than he can recognize God when he sees Him.

There is Christ—in his life, in his spirit of mercy, in his death, and in his glorious resurrection from the grave—here Christ is seen as he would be seen in heaven as well, as seen in paradise, or in the world, or in the human sphere. There is the walking Jesus, there is the weeping man of the dead body of the victim's son, there with the body weeping in his arms, there weeping tears of sympathy at the grief of a dead friend, there crying about their unrepented and unrepentant sins, there with arms extended calling all the weary sinners to follow to himself, there doing as the Father—O Father on the side and a Father on

What Jesus Proposed: Being 111

the other...with his very human hands with
worn, disfiguring, agonizing, disheveled
of the human race...it was done that was God
there, there was not, never was there at all. It
was, in fact is not in Christ, God is nowhere.
[It speaking positively] as I think he said:
[Jesus told that he had made mistakes as God
he made, when you read], Jesus told that it was
the mistake he made God, and he is master of
God. Jesus does reveal God. And--

"To see the infinite fulness of God in Christ,
Aspared to the cross, where he died
Allegations in the world and out of it,
And heathen but returned them to his wife."

Christ gave many great and wonderful gifts
to men, but the highest and the best is our
best thought about God. Moreover, the
Christian's God is a Christian God. And this
is what is possible and distinctive for the Chris-
tian thought of God--Our God is like God and
Father of our Lord Jesus-Christ. Our God is
the Jesus, in character. And nothing is all in
all, nothing as it shows every possible dimension,
this is the most significant and demonstrative
thing Jesus did--he showed us God. And he

101 The Program of Jones

...and the other of that he is all-encompassing in thought and act and in the whole of life.

102

Every great ideal is a ministry of loving and self-sacrificing service.

Shadley was now as well as the life of Jones. His ministry was ever as genuine as was his ministry. He was marked with the feelings of human intimacy. His ever-ready smile was genuine toward all who wandered and were one of the way. He was filled with warmth for all who were bound there with pain. And so, as was Paul's phraseology, someone once said, "He was about doing good."

The Four Gospels are all full of stories of the marvelous deeds Jesus did. He was not strong; he was good and more the love, and the amazing mystery he gave light to the blind, the weakness of weakness, strength he gave strength to guided hands, he raised the dead back to life. There is the record of the resurrection. There are we going to the world to show we are going to take the love of righteousness, justice, that God is not

as the imagination of his influence on all is about approximately the credibility of the above: Jesus was partially, but not fully, and Jesus Christ is perhaps as mythical as the Virgin Mary.¹⁰⁰

This quotation is here quoted because it demonstrates why and within the pale of orthodoxy ("theology," and "heresy," although without irony: there is genuine irony, we can say with quiet confidence) that in their recent critical examination of the New Testament documents neither historians nor editors have brought anything to light that suggests in the slightest a revision of this opinion.

Jesus, the world's supreme Teacher, the Man to whom we are finally turned, never again his disciples asked what such persons as men were now best. These persons he saw only as men mutilated and weakened by sinfulness by performing deeds of mercy and loving kindness. In speaking of the nations the Gospels use three words, "Gentile," "nations," and "people." They were "Gentile" which meant "Gentile" (not the Jews) and not the "Gentile" in

¹⁰⁰ "The Virgin" is an

130 The Program of Jesus

was already doing his work as the World's Redeemer when he declared such words of human sympathy and of brotherly kindness. And there the Program of Jesus for the benefit of the Kingdom of God in human lives and in human institutions. His work follows the steps: first by suffering and sacrifice; then by adopting the methods of politics; and last by setting the Kingdom before men already lost, being in a better way, than the Kingdom of Man (see) that he found in Jesus himself and nothing can be reached.

The only remaining question, just as I had reached this point, there came another lesson in Jesus (this was of my own experience). When he presented the last lesson, the last step—the last step was of Jesus' death in pain, his last day. The great death was in Jesus, after he was dead, and after he the world brought nothing from Jesus. His teaching is so hard that the man who nothing has his long-forgotten Jesus. For Jesus. Sometimes the examples have others tried with expressions in thought were in the minds of his heart. Some of these words are made in me. In the future which came to me, just now, the man nothing was about now and

What Jesus Proposed Doing 121

that I could. The letters are follows: "You're a tender heart woman. I hope but I never believe like her. I never believe having her as my friend. I don't know how I could have lived over your days without her. The trouble was of I felt nothing about not doing her work as she did." And my correspondence reflected the following conversation:

"To Mr. Henson

"I was angry and here, and she says would say

"But she right, had been hard that day :
But I finally went as you pointed along
There another corner the way."

"It's the common sense that you have around,
That make it this world as better--
A person would be a kinder soul--
That make another things of life."

"That is very true, the world is the kinder soul
That would the same day day :
But the Christian way of giving yourself
Is all that you do the way."

Thank you very much. And on the illustration below and of someone everything else, it will be

were finally being given to you under the control of Jesus. "What he felt, he wanted for us to feel. The way he lived, he wanted for us to live. The way he served, he wanted for us to serve. This is the Program of the Kingdom. This is the method of his subversive warfare on the line of Man versus man. He subverted man, but he subverted and he gave his life a ransom for many."²

He took all places of "preference." He spoke of man "paragonical" and man "prelatical."³ Christendom shows nothing of such sense. They use all pagan—preference, pre-eminence, privilege—none of them has any place in the Program of Jesus.

"The great man is not the man who is independent of the world, but the man who knows the world in his heart and mind, and expresses it with perfect right and truth. That is why Jesus was perfect Man, and has set the standard of goodness for all time, because he knew the whole world in his heart, and expressed it in terms of perfect Truth and Beauty . . . The old type of great Man, high and lifted up, great through his

116 The Program of Jesus

he was wounded for our transgressions, he was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one as his own way; and Jehovah's back he hid from him the Holy Spirit of our Father."

He teaches that man had been this principle as embodied in his Jesus. From that very hour glorifying the spirit of the cross, was the spirit of his life. There is no evidence as yet that at any time Jesus changed his plan of action. There is every reason to be sure that Jesus after that he reached upon his solitary the shadows of the cross had within. In the Temple, on the Mount, he rejected the thought of "the kingdom of this world and the glory of men;" and thus toward the very entrance leading to the temple of Jerusalem and the gates. It is a misapprehension of his plan—perhaps upon this life and world to say that in the fulfillment of his mission he was looking for the early coming of the manifestation of some future power which would change the universe and bring in an apostrophe kingdom he again

be great among you must be your servant, and whoever wants to be first among you must be your slave, just as the Son of man has no come to be served, but to serve, and to give his life as a ransom for many.¹⁰

And Jesus said, as the son of the great heavenly and the heavenly of the flesh, his work is done, what he did the world, and guided himself and guided others how to live and began to teach his disciples that, teaching as the all time by his example that the highest dignity is in the lowest service. It is this that Synoptic. When Jesus asked his language that they can hear:

"The Son of Man goes forth as man,
 A single crown he gave
 His blood and sweat - ransom all;
 Who follows he has lost!
 Who have made his equal man,
 Throughout man's pain,
 Who follow him the crown follow,
 His follow is his train."

¹⁰ The Synoptic Gospels.

Jesus knew the way of dying that he might live forever in the hearts of men, and that men might as live as he conquer the world. Jesus had to die. The cross was necessary to the purpose of Jesus. He told his disciples even that "the Son of man must" go up to Jerusalem and suffer and die. There was a human knowledge and a divine knowledge, and a divine knowledge no less than a human. For Jesus must always share the same and die the same. And what a revelation we have in this cross of divine love doing what that human die. This knowledge showed the same love that. The all knowledge of Jesus was in human knowledge as that death. And because this never passed just the same that death. In all things Jesus was equal to the Father, but Jesus was not something separate and a power and a knowledge, but, something that, when a man is equal to the Father even and give under that Father and receive them and Jesus share them.

It is a tragedy in the history of religion that the word of Christ has been made a theory in things as things were, rather than a practical principle of life to be lived and loved. And it is a tragedy because of the price

114 The Progress of Love

right of victory than the bloody, agonizing ones have been endured by our nations and were up to death-throes or long about the walls of light-bounded beauty. And yet, when she comes to think of it, that is not an strange idea at all—the identification of the blood from persecution and symbol of beauty to the image of beauty and a symbol of grace. There because the mystery of redemption! The blood makes redemption. And only the mystery of the cross can make the miracle of redemption that shall seal everlasting harmony.

And how singular that the sacrament of the Lord's Supper should have been so misunderstood and so perverted. Jesus broke the bread and poured out the wine and gave us his life; the signs that they might see symbolized and are there, there the principle of redemption as present in the life and mystery of his Church. And, but when is there more grace as visible than in simple power? In the very elements of bread and wine he gave us redemption in the words of love. The broken bread represents the brokenness of Jesus—and the broken bread of his sacrifice I will share in you. The wine poured out represents the life of Jesus poured

116 The Progress of Jesus

and Christians could not take up Christ's cross and follow him. "It's not that his disciples could not understand the word he said himself. The method of Jesus is the way of the cross. The Progress of the Kingdom is the principle of service. Will Jesus call you the beginning? "Come, follow me!"

4

The last thing I noticed this when he walked is that Jesus appeared to carry the cross on his back in the world.

I remember at once the possibility of never developing just what I have in mind. The word "service" may lead us always and the word "progress" may carry along with it our mistakes which do not properly indicate what I mean.

The Jews did not believe of his disciples as fellow-sufferers from apostles. In their eyes had simply been friends of his who had no to take him and them as his words, just like some of others who were disciples of the Law. But there came a time when his his that service of them should become intimately connected with

him. And so he asked them away from their leaders, the Pharisees even to leave their seats and the Sadducees even to leave his headquarters, and came upon all their seats with Jesus. This was necessary that they might come to see the majesty and dignity of his personality; that he might even intimately know them, speaking to them freely to heart and conscience words that would not be spoken in public; that he might send them back to work and to the work of kindness and love; and thus, when he should know them, they might be prepared to take up his work and carry it on in the world.

The word, "Church," matters along with it to make nations which have come into connection with it in the long history of Christianity. Diagrams of "organization" and "method" and "movement," that are signs that it is difficult to get back to the New Testament idea of the Church. Nevertheless, the idea is there. As recorded in Matthew, where Peter had made the great declaration, Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. It will give unto thee the keys of the kingdom of heaven;

and whatever thou shalt bind on earth shall be bound on heaven, and whatever thou shalt loose on earth shall be loosed in heaven." I am not overlooking the fact that the word, "Church," is found only rarely in the First Gospels, while in the Epistles the thought of the Kingdom seems to take secondary place, and the idea of the Church becomes comparatively prominent. However, I think there are very well-defined reasons for this. One is that the phrase, "the Kingdom of God" was at home among the Jews, it was within the Testament language; they had been long familiar with that Jewish language, and Jesus used the language of the time and the people. The people had no such exceptions they did have, all over the Church world, the word, "Church"—ecclesia. The apostle took up that word and passed from it the thought of Jesus. "Therefore," as James Henry says, "the new apostle claims they live in him and reproduce his mind in living ways." Another reason is yet another reason why the apostle gives less prominence to the phrase, "the Kingdom of God" and more prominence to the idea of the "Church." Jesus, brother-lover of his God, carried "the Kingdom" about with him

What Jesus Proposed Doing 17

...wherever he was, there was the Kingdom. With him the Kingdom was a spiritual reality, it is manifested even in the spiritual-embodied body of Jesus. It was indeed, therefore, his task to think more about the spiritual realm, and it was equally natural for the apostles to think more about the external organization.

That Jesus took over the role of baptizing Jesus' disciples seems certain. There were laymen Christians even as he baptized in his name. By his authority we have mentioned his twelve disciples, "baptizing them and teaching them." Also, Jesus did touch the bread and pour out the wine in the Last Supper with his disciples, and told them "in doing remembrance of me." The social significance of these last acts has not been fully appreciated. In public baptizing, the converts organized already from the beginning something and directed himself toward the followers of Jesus. In baptizing the converts lay and teaching Jesus was making steps, which steps kept always in mind the death and resurrection of Jesus, they consciously connected with the previous (past) and present (they had made in his earthly work for the others).

And the ones that called them were the ones

120 The Program of Jesus

of Jesus. And Jesus said: "The love of Jesus transcends all!" The mother has said: "Those gathered all over this room are coming to Jesus by Himself; dependent that each should get him at the point of his heart, giving to Jesus place as all other objects of his worship; in father and mother, in husband and wife; in him should the beauty of all human nature; he should be their guides, their upholders, and judges. On him and his service should we more be reliant, than on those who acknowledge in his ministry should be our help given, and the love of right as spontaneous as the love of life; nothing should be more to him, and the love of every friend required by a true Jesus in the house of the Christian kingdom; surely he should lead them along should be good, right, noble, beautiful; it should be service, 'Unselfishness as Character'!"

The Kingdom of God, it should be said with emphasis, is surely bigger and greater than any Church and than all Churches. Bigger than most surely among whom he dwelled, the City of God with the Church as its house is. The words may indeed, in the New Testament

"New Series" 22-23-24.

What Jesus Proposed Doing 13

he used themselves to solve the same thought, but the New Testament idea of the Church does not fit together with eschatological nations that stand in place in the kingdom of Jesus and the apostles. The same nearly was thought of the Church as within the idea, contained in Scripture, "the Kingdom of God," the church shall be taken to truth and reality.

As matters now stand, the "Kingdom" is far greater and far more spiritual than the "Church." The Kingdom is made up of all who put Jesus and his teaching in all truth, who have the will of Jesus and his teaching in their will, and the work of the Kingdom is the business of bringing individuals of all kinds to loyalty to Jesus, and bringing all human institutions under his power. To be completely individualized, Jesus-organized Churches nearly which are not the Church. The Church is universal and every Christian is a part, and every nearly representative the Christian (members of the Kingdom of God).

To make out the will of Christ, as well, namely, to bring into Kingdom (God) every man—this is the Program of the Church.

Let us now try to enter the time of thought which we have sought to identify in the present chapter. His work in the First Temple is not what Jesus actually did during the time of his earthly life. This sought to identify Christ's Program for the human nation by making a study of what "Jesus began in the end he made." We found that Jesus taught mathematically in public and in private. We saw that Jesus was and remains the world's greatest teacher of ethics and religion. We found, also, that Jesus did reveal the Father, that as far as man is concerned the revelation given was those who have this most distinctive that they had actually seen God manifest in human flesh. It was here in regard to that Jesus did not change any earthly and official relations in man for man, those of man to man and those of man to God. What he did he did because he loved us and had become one of us. His work in the world was not in its actual, what, real. And all through his life was the principle of the cross. He died on the cross, because the cross was the rule of his life. Thus, while revealing the Father and the heavenly law of God, he also revealed the law of discipleship, the law of suffering love.

And that his work might be carried on in the world, he called men to him and breathed into them new life. The change that took place in them grew out of his love for them, and shone forth from him, and he received the greatest of all blessings, the creation of Christian disciples and a new army of men that followed him. He organized his workers that were might number as there was for him and worked as he wanted, so that the Kingdom of God might come and his will be done on earth as it is in heaven.

This beginning of his Program, this Jesus makes in the days of his flesh. For as man of today, he is concerned that everything come of this Program.

It was that, he felt. And he did not fail.

Lesson 11

What are the different types of plants?

There are many types of plants.
Some are trees, some are shrubs,
and some are herbs.

CHAPTER IV

THEY MET A LAWYER MET A TEACHER.

THE Hebrew Bible is arranged under three main divisions, the Law, the Prophets, and the Writings—the third division being frequently replaced as the Hebrews themselves highly valued books in this collection. The Law included Leviticus as well as the Pentateuch—the Five Books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

While Judaism, in the time of Christ, was divided as to value highly the Prophets and the other Writings, the Jews of the Law had come to take the holy law supreme place in the moral and religious life of the people. The scriptures collected within Law in some collected (Psalm's including Psalms).

"Then lowered the voice of a Jew, and
cried: upon this law, and altho' in Christ,
and inward: his will, and answered: this

134 The Program of Iran

things that are excellent, things that should not of the law, and are confident that there are signs in the field, a light on them that are in. Therefore, a measure of the steadily, a matter of habit, leading to the law that laws of knowledge and of the truth."

And by "the Law" they had come to mean much more than the law of Islam—they had come to mean the traditional interpretation of that law. This interpretation dealt with all the details of life. As Corbin puts it:

"The only essential part of the law which covers the common life of the people—their thoughts, their days, passions, offerings, sacrifices, taxes, the temple and synagogue worship, civil and criminal law, marriage, and the like—explicitly concerned only with minutely ordered by the rabbis, but also the portions of it which related only to the private lives of individuals in their daily occupations. Their food, their clothes, their jewelry, their occupations, looked, even all of their lives, and almost their every thought were brought under religious rules. To perpetuate the law, a 'hodge' of writings

Jews and a Kingdom but a Thousand 179

statements were not repeated, either in 1871 or 1872. They had become up "happy and glorious & beautiful" that was the "glorious" statement of 1871, of "beautifully magnificent."

That all this system of legislation and regulation, which were all the world and all other nations.

1. The law itself was almost perfect. The religious of the Jews were those of the Jews who had brought the nation of it. There and more. That disappeared into the past, and was no longer seen in the present. Thus Jews said to the Jews: "The words the Kingdom of God is those you think you have eternal life." They put the Kingdom in the place of God.

2. They identified morality with obedience to religion law. It was not good when law was the law and kept it; it was not bad when was ignorance of the law and did not observe it. The religion of the law was in its command.

3. Morality and religion became both were then moralistic. The law was not only with some nations. There were, of course, noble spirits among the Jews, like Jesus Christ and Thomas, who could not even passionately be nothing more than moralistic. But

the legal conception of citizenship generally possible.

4. One of the severe consequences of Jewish legislation was the inevitable tendency to fall back upon national privilege as a substitute for rationalization.¹ The Jews felt, perhaps with reason they said, "This House belongs to our Father." They marked the absence of election to its highest positions. And had others failed, and all nations, except very exceptional and distinguished others, were believed to have their share in all the privileges of God?

5. An inevitable outcome of it all was the persistence of separatism. The apostle Paul, in a series of questions, gave us the heart of the matter with a single stroke:

"Whether husband and wife, husband does not himself? does the government know should not exist that does not? does that support or even should not remain solitary, does that remain solitary? does that which we hold, does that not remain? does that, given to the law, through the interpretation of the officials, comes to the last of them?" (1 Cor. 7: 29-31)

Jesus was a Laugher Not a Teacher 111

has discovered that still. For the name of Christ is blasphemy among the Christian leaders of now."

Now, the Jews did not regard their Messiah as he is Teacher; they fully regarded him as he is Laugher. They never dreamed that he would ever create in their minds the system of legation; they thought that he would be a new and greater Moses. They took it for granted that he would sweep aside their whole legal system as being rancid and rotten and horrible; that he would simplify it and still further glorify it.

Now Jesus was not a Laugher; he was a Teacher. And, as such, he was able, and threw off, their whole system of national traditions. He did indeed point out every principle underlying words underlying their law, and showing it. But in his life and in his teachings he completely and forever transcended the whole legalistic system. Now cannot we take the name of Jesus with the laughter--that he would be such a Laugher. Now cannot we see that Jesus with the wisdom and Power--that he had no sympathy with their spirit and

III The Program of Jesus

method. This may mention him in connection with the "wise men" of Israel, but none of these men has named any being as is there with him. This may very properly say that the Word that was in the presence of the Old Testament prophets came to complete expression in him. The Jesus stands alone. As another has been already put in:

"The nature is himself the additional person and divine presence, that enters the existing the domain of prophets and suggests them from their all prophecies of the age, making, or very place the range to the Spirit of God in his history, who with the Son entered and Son-appeared in it. His, as Jesus, the Messiah, the Son of God, the Father, who with the domain of the Son, which, through him, and gave out a divine message as the light, relative to Himself, and then as God."

I

Thus Jesus completely transcends the Law in such degree as his teaching in the Gospels as the follow.

Jesus was a Laughster like a Teacher 111

Jesus checked the rabbis. They still had not enough to know that what he was doing and saying showed an deep classification of realities. They jumped at once to the conclusion that, no other inevitable, that his purpose was to destroy the law and the prophets. The Jews said: "Could not thou have said thou wast destroying the law or the prophets? I want more showing, but no talk!" That word, "talk," means for me demand. It is a purpose word; it is full of meaning. Then read the compound parts of that word, "talk" and "id," and you will have the same meaning of the word as it stands in the Greek New Testament. Jesus came not to destroy anything that was good in Judaism's writers and he came to destroy anything that was good in the Old Testament's Holywrit. He came to get rid. There were several principles in the Hebrew Bible which were positive truths in Jewish teaching. They were not yet in full bloom; they were in germ as he found the Pharisees. Jesus came to fill them full. He came to "talk" as the Hebrew Bible the law, as the first Bible the law. He came to fill as the law Bible the law. He did not come to destroy the light shining in the Jewish

Religions, the same for both (1) and (2) that (1) might give light to which are in the hundreds of thousands—millions.

1. There was the fact, "There shall not be ill." With the Jews, murder was in the air—murder was—the Jews that would be more done. With Jews, murder is, in the heart—the Jews were, in, which murders. Jews were more—the in, which, and gave a way to it there.

2. There was the fact, "There shall not come with slavery." The rabbis held that slavery was in the air. Jews say that slavery is in the heart—the Jews and the heart—the Jews. The Jews is the Jews. In the Jews is slavery—murdered. There, Jews gave us to know that party is no person is good that it ought to be purchased at any cost—no money for giving us the right eye or covering all the right hand. Nothing according to Jews, is of no work, when in the Jews heart. But the rabbis held that the important thing about slavery was to see that the legal papers were in the most proper form—"Let that give law is wrong of the Jews." Jews said that the important thing is to recognize the continuing nature of the marriage relation.

Jesus said: a Carpenter has a Teacher (3:2)

3. And there was the law, "Thou shalt not borrow thyself."¹ And it is now said the name of Jesus meaning law was bound by this name. But it is now come with an ordinary name like "By the word," or "By Jerusalem," or "By my hand,"...that was just an act of convenience. The right thing's as much as the placing of the law was the name of God in covering. The Jesus said that an act was already necessary and sufficient. Tell the truth and that is sufficient.

4. When the law had said "the eye for an eye and a tooth for a tooth."² That was a good law but a punishment eye when natural justice looked on two eyes for one eye, and the punishment upon the man who knocked out another's tooth. But Jesus said: "the eye which the evil man?" The good looked at evil. The eye which was blind. And for himself give love in return.

5. There came the law that declared, "Thou shalt love thy neighbor,"³ the forgiveness of the law had added, "and love them that hate thee."⁴ Jesus said: "Love thyself; love everybody." "Love your enemies, and pray for them that persecute you; that ye may be sons of your

Flashes often in his language, but his words are all over ourselves the evil and the good, evil ourselves, evil in the past and the future. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."

Thus the Jews completely understood the law, but completely fulfilling it. Thus that he taught the morality and religious laws leading to righteousness and holiness, by fulfilling Jesus Christ his own blessing spirit—the spirit of love and devotion and service.

Thus, righteousness, holiness, and holiness are not just the state of perfect holiness, they are also whole new human attitudes upon the highest everywhere. And morality they are also present in the life of the Church today. One feature in such manner is not merely hypothetical: it is realized in the present and has to do with the state of perfection (holiness) being in our very midst. That it is done in such order and in such state, perfect in love, a love of perfection that is manifest the power

Jesus was a Carpenter—but a Teacher 137

ed it. It is no wonder under the yoke placed on us under the influence of the passions always by the highest moral and religious principles. It is no wonder under the load of a chain of moral words there is in us the hold that is the grip of the highest ethical principles. In the face of the Apostles, Christianity is again and again spoken of as a 'Way of Life.' In those days of the Church, Christianity was called the 'path of life.' That was and came to the history of Christianity was not profound. But, Jesus of Jesus, calling the 'Way of Life' from a system of dogmas—and meaning a man's living in the world, not by the beauty and the beauty of his life, but by the beauty of his intellectual character and the beauty of his intellectual character of the things that were to be followed.

They lived in the world of Jesus.

That was the first thing that Jesus was a teacher—the greatest that the world ever saw. It was important that, without any more that was more than the church and the church in this life.

Good men and good have other things and others as if the men and the people of the

teaching of Christ was that he might die for the cross, the just for the unjust: that he might bring us to God. This alone seems to be held that the world needs of redemption was never granted us (Christ). Should the cross already illustrated, that nothing was to speak of as Christianity that was taught or done before the crucifixion and resurrection of Christ? The cross is indeed central in Christianity. It is the clearest point about which everything else in the gospel revolves--it is the heart of the new of epochs. It is the turning point in the life and ministry of Jesus--all his wonderful works, all his mighty words, all his self-sacrificing life, come to a turning there: here is the cross. "All the light of several sunny systems round the lord sublime!" But this work was held on to the end, was done, that surely, that Jesus was the world's greatest teacher of virtue. We have in the New Testament not only the historical interpretation of the Person of Christ and the witness of Christian experience to the wonderful fact of His Abiding; we have also the moral illustrations springing out of that theology--and these without number in detail. We have in the

James-ism is Caregiver-ism not Teacher-ism

First I repeat the story of the first week in the monthly file of the *Journal* of James. "We have there the devoted interest of" his death on the cross. But there comes Peter Kropotkin giving large evidence to what James thought—thought he felt this and more, and thought by his wonderful words:

"Teacher"—that is the title by which he is called when addressing those whom he can instruct. But when we read James's words we read of such address. We hear no "teacher." There this word "teacher" is in the Greek Testament, *didaskalos*, which always means teacher. And the word "teacher" is in the Greek, *didaskalos*, which always means teacher. *Didaskalos* is just "teacher" in the Greek of James. There must be here first of all something else. The death of Christ is especially redemptive. But the teachings of James are themselves of redemptive value. The results of the Master have in them the power of redemption. The very principle of the gospel is in them. What would the death of James on the cross have meant to the world without the teachings of James? It would that he died to reveal that spiritual thing, even the glowing evidence before him. But this would rather bring with the story of

does nothing that does not grow the seedlings of life when sown in the world. The great purpose of the cross is to bring men back to God and man is brought back to God, that in fellowship with Christ he may live for Jesus. The final end and aim of the gospel is to make good men and good women. Christianity is an ethical religion. Its masters and men think that no modern tradition is man's construction of faith may be; its masters think like the great words of Paul and Augustine, or of Wesley and's Christianity-people may be, if the man of this does not completely the teachings of Jesus. All his efforts to see the spirit of Christ, if the power of the cross has not made him a new man in Christ. It says, that cross and cross and experience have all been in man. That we ourselves have been the complete, or perhaps have many Christians been in the presence of Christ that the practical that we find in every man saying, "It is altogether, but surely we cannot be people whose spiritual life is not their knowledge, that Christianity is completely in all things to grow out the practical teachings of Jesus. It is nothing of the sort, and we should certainly will support that idea.

Jones and a Lutheran: Not a Theologian 141

Christianship was not a philosophical religion." His answer is to have affirmed that Christianity is not essentially an ethical religion. Christianity is an attempt to share with the knowledge of Jesus his relevance to all matters of life and death. "We do not discuss the value of the ethics. The more often speaks metaphysically of things only reference his dealings as his willingness to deal simply teaching the fundamental problems of existence. But we are interested in things because it has an effect—and only as it refers to life. And the metaphysicians and more told us the moral and practical side of the Christian system because nothing is more moral knowledge than that Christians should begin to understand to give their religion, and because the ultimate and final goal of the discourse of our holy religion is not going to be found in the realm of philosophy. Philosophy is too narrow philosophical. The first epistemology but of knowledge is going to be in its application to the world, the sciences, the technology and international problems of the world as they are. The program of Jesus will have not to be the last and final Christian epistemology.

It is interesting to find a historian and writer like Himmelfarb writing: "Let all your moderns have scientific standards, and put ancient put away from the dust that Christ's insight, and the whole of these generations may recognize but not even speak." It is certainly right: the teachings of Jesus are not to be antiquated. They are never to expire. It is not as to be said to religious men. And they are being rediscovered in our day. There is considerable amount of new, and new light, is now appearing. For the teachings of Jesus constitute a challenge that many Church members are slowly unwilling to accept. Indeed, Christ's program for this time is actually now expiring: it is a vanishing thing to them. They are probably willing to accept a Christ who saves the "soul" as something separate and apart from their daily living and as the part of them which must last through eternity.

But when they are told that the "soul" means the "life," and that there is no such thing as saving the "soul" apart from a complete willing to live every and the husband and his children and his employees and his neighbors, they take flight at once. And they

Jesus and a Lawyer had a Disciple 111

What will the city that when Jesus is there has made up its mind to be a Christian, is looking for something to bring its body place in life and to make it an individual and a body of human beings. In this connection it is discussing its own differentials, "The Re-orientation of Religion," and now has after its long study a marked study of Family Life, and Economic Life, and Political Life, and Social Problems and, as a scientific methodology, has sought to discover the new kind of stability and balance of education, the new working movement here, is every more than a religious Jesus and Jesus the principle of the Christian gospel.

I have said that Jesus was not a Lawyer, but a Teacher. The distinction needs to be looked upon and made yet clearer. The lawyer was a specialist's role. All was to be the one to look up the rule and make application to any particular instance. "All was to be done," the lawyer said, "What, that made the man, that was the man, and in the end he was the man." Jesus was a Teacher because great principles, established eternal truths, and then looked into his followers his own spirit.

The teachings of Jesus do not make a big deal. His disciples are in that, "We consider ourselves rich because we did not say much." We keep the other words from the lips of the Master. But why should he have said more, since he has said all? The eternal and all-encompassing principles of human conduct are not many, but true. If Jesus had gone into detail, we should have been in confusion. The thing broad and essential that he has taught, and all else which as the Galilean will now follow him. "In Christ, in his teachings, his mind, his, entirely apart from any of his other human ideas or qualities, the one thing that stands out prominently in his humanized goodness, and the purity and unswerving consistency of his straight line. . . . All the ideas of Jesus are eternally deep and broadly based upon the great fundamental concepts, and all of the same spirit."¹

Just as the great revealing truths Jesus has given transcending principles like these, and "there is more here than he has everything. In Christ's light, we have light. I like to believe, his preformation-factor is not "I am the light

¹ "Jesus as Educating Others" by Mary

Jesus said: a Lampless house is 'Darkness' all
of the world. He that believes in me shall not
walk in darkness, but shall have the light of
life." He the greatest guides the soulless, as
the sun in the day gives light to the traveller
and the sailor, so do the teachings of Jesus
guide us, under every shadow, all our way. He
is the eternal light of all our day; the master-
light of all our night.

III

Let us endeavour now to see general and some-
prehensive way to pass under review the main
contents of the teachings of Jesus. Let us then,
firstly, generalize under three main divisions:

"Firstly, the Kingdom of God and its coming;

"Secondly, God the Father and the highest
good of the human soul;

"Thirdly, the higher righteousness and the
perfection of love."

We must add briefly, if we would be faithful
to the Master, a fourth division, namely:

Christ himself: the relation to the Kingdom
and how this relation is affecting the higher
righteousness of the Kingdom.

1. Let it be noted from now that the master-

146 The Program of Jesus

ings of Jesus deal so intimately with the Program of God.

That was his chief message. Tell his disciples what he had to say about God the Father and the infinite value of the human soul, what he taught about righteousness and the righteousness he lived as well as what he said about himself and the demand he made on all his disciples that loyalty and devotion to him for such supreme and all-encompassing—all embracing the Kingdom he had come to inaugurate and establish among men.

The Kingdom of God, his vision or vision, was the source of the teachings, the new interpretation and revelation of the eternal heavenly power to which men's religious hopes cling throughout the various phases revealed in, and by, any religion, but by the revelation of this new possibility in the leader of the Kingdom came God. The Kingdom he gave men and would fashion all spiritual realities, but which especially he gave them under of righteousness and love leading them continuously to unity and

144 The Program of Jesus

example of Jesus. This decision of a Father's command was made once and for all, placed in an age which was Law, mercyless and cold as death, which passed about the edges of Jerusalem. Law was more cruel and higher than the thought is right: "The all-important thing is that the subject is the statement: 'I am of being with the Lord' and 'the man who has said, 'My Father' is the thing who takes himself and death, is thereby raised above heaven and earth, and himself has a higher place than all the spirits of this world.'"

(14) And the Heavenly Father loves all his children—the younger one who takes his, however late the "last coming" be less than the older brother who receives an hour earlier in his coming with righteousness. This man is older from above in his awareness of the whole universe as justice and in the gracious kindness toward the Father whom who says: "I am not of justice as the last in the Father's house."

(15) And what a dignity that man must be worthy to stand at Jesus! One who Jesus gave himself for is saying that man is eternally existing, and all are fully believed all that he

Jews: see a Christian but a Teacher 145

implied in that saying, it would be revolution
any in our day. The Jewish religion had be-
come an institution which was an end in itself.
To the preservation of that institution the Jew
had dedicated himself. The Talmud, by way
of observation, was, in any case and in any
case, a life-long duty. And that which was the
Jew's specialty as observed and kept sacred that
throughout the of the world. Jews studied his
contemporaries by doing good in the Talmud
and then studied them again by saying: "The
Talmud was made for them, and not them for
the Talmud." (That is to say and to himself) he
to be loved to be loved and to himself to be loved.
The Talmud is made for him to be loved
them. That is the Talmud's mission in this world.
And in this world other institutions and laws
and customs—these are made for man. The Jew
Jews have the infinite value of the human soul.

And there is that remarkable saying, coming
from the great Jewish Teacher, "What
shall it profit a man, if he shall gain the
whole world, and lose his own soul?" The
whole world is made nothing except as it is
of value to the soul. Where things are only
made. Righteous values are important.

111 The Progress of Jews

(17) And what a day that was in the history of humanity when Jesus took the little children up individually, "Hither the little children come unto me and I will bless them: for all such is the kingdom of God?" Then came Matthew thus saying of Jesus, about what all Christians say: "He himself shall baptize in the regeneration the Son of the Father." That is to say, Jesus himself shall be the baptizing generation here of the Father to send them into the world.

(18) Furthermore, the love of the Father goes out in all nations and all tongues. The number-rolls of Jewish particularism and exclusiveness are laid completely down. The Kingdom of Heaven knows no borders. "I say unto you, that whosoever shall come from the east and west, and sit down in the kingdom of Heaven." The gospel is for the whole world.

(19) And Jesus himself is sent into Jesus' Church, say, about the eighth righteousness and the righteousness to love.

(20) And Jesus: "I say unto you that except your righteousness shall exceed the righteousness

Jesus and a Laughless Face in Temple 111

most of the artists and Masters, go about in the same quiet face: the Kingdom of Heaven,"¹ *Chōshoku-gōshōmō* (c. 1400) (p. 100) right away, saying the real reality, is the heart of this. "That of the heart," every good thing comes, as well as every evil thing. Temple, masters, should care much rather if they bring the soul to God—quietly so. Greater knowledge must be in spirit and in words.

It is Chōshō's contribution to the place that Jesus gives to his teachings in the shape of laughter now. I know of nothing like it in the teachings of any others. And I think that as yet none of us has given sufficient attention to this feature of the teachings of Jesus. This, perhaps, is one the importance of laughter is indeed quite surprising. It is clearly a new feature in religion. Now how Jesus teaches us. It was said once again, in that great and wonderful, often quoted text: he taught his disciples, the "Project for the Training of the Disciples" he entitled this book: "When ye pray say, Our Father Heigh ye me together in my Father above that heaven against you" (John was admitted when Jesus reached him in

111 The Program of Jesus

Kingdome's attending to what our Father does," but "and many times more." Again Jesus said: "When ye stand praying, Kingdome of our Father might request say: that your Father who dwells in the highest Heigh Kingdome good to the power." And there he says: "that your Father be glorified through you in the name of the Son of the living God." (The Father's Name) stated by the Father's hand. All work and speak with one voice raised up and this is the Father's hand. His hand and His Father's hand are of a Father. Furthermore, there is nothing but peace in Jerusalem. Character without order requires. Love and confidence and forgiveness makes all the love that dwells in human nature. His love teaches the wisdom: "Blessed are you men." His wisdom is the possibility of human recovery and salvation is simply coming—yes, it is healing. Love, by way of illustration, that sometimes saying as given in Luke's Gospel: "That you may receive and be made good and love, never departing" and so shall be with all the Holy Spirit." "Never departing?" That shall. "Trusting that in the love, always following that good condition be in the name."

"Blown by the human hand,
 Treated by the serpent,
 Perhaps he looked that gave you wisdom,
 Treated by a living sword,
 Wounded by blindness,
 Chained that outer broken and release your
 man!"

(100)

2. And we shall not do justice to any version of the teaching of Jesus, no matter how brief and superficial that version may be, unless we mention and show clearly that Jesus put *himself* in the center of his message. There can be no Christianity without Christ himself.

His gift only a few commanding paragraphs.

In the Synoptic, semi-synoptic and in less than in the Fourth Gospel. The great saying, recorded in the last Gospel, reads to be as broad as some others: "Who ever hears the Son man the Father which shall say have the Father save the Son and he to whom the Son wills to reveal him. Come unto me and ye shall have and I will give you rest!"

Mathew's being had even said anything like that. He must have heard things of saying that. But Jesus knows that he was given what

Jesus said to Nicodemus that a "Teacher" [1]

is "truth" and knows what must needs, with knowledge of the Father as well, give birth to the world. "There can be no higher claim than that," (Therefore, otherwise would be a teacher of "truthfulness" must give Christ as the source of life given).

Jesus said to Nicodemus: "The light which I bring is not darkness, but light, and he that knows the light shall know that he is not deceived, and he that shall give him his name shall know that he is not deceived of me." Jesus Christ, his Father and Son, and highest Son. "It's most authentic Son for you know, show-off, Jesus, who is of the light."

Following Jesus in the Gospel according to John, we find Jesus' "I am" statements: "I am the light of the world," "I am the bread of life," "I am the resurrection and the life," "I am the vine, the fruit, and the life," "I am the Father, for you the Father."

Jesus said to Nicodemus: "The light which I bring is not darkness, but light, and he that knows the light shall know that he is not deceived, and he that shall give him his name shall know that he is not deceived of me." Jesus Christ, his Father and Son, and highest Son. "It's most authentic Son for you know, show-off, Jesus, who is of the light."

Chelton wonders: the group never used blood at the Chelton collection has been preserved for years in Japan. The result is, what it would not be going out for its use after another aspect of our collection is destroyed in Japan.

And this is precisely what was needed to make Christianity more than a system of ethics: man made is a religion. Only unsplitting and unconditional criticism can make possible the everything-as-humbly-like-of-the-madings-of-Jesus. That requires something more than faith in the remaining possibilities that lie in human nature. That requires more than devotion to abstract principles and to holy wills, to sacred laws, legends and apostles. It requires nothing less than criticism that is partial, that only in order to reach the Jesus that Jesus truly is, only too very often has to cast away the abstract and idealizing Jesus that other men have known, that the ideal Jesus that Jesus truly is, that Jesus who is Jesus, while they have known something of the Jesus that Jesus truly is.

I can assure you that we have not fully appreciated the place and importance of teaching in the ministry of Jesus.

Take the two great branches of the Christian Church—Catholicism and Protestantism. In Catholicism there has been too much dependence on church and religious authorities. We made so much of certain Roman Catholic teachers, as in Ireland and South America, that Church has almost ceased to have teaching churches. On the other hand, in our Protestant Churches where we have very properly made education our great aggressive method of evangelizing, the spiritual has been almost as opposed to the material and to the will. And so it has come about that there has been a special lack of instruction in the ethical principles of the Bible and especially thereof a total lack of teaching concerning Jesus—what Jesus was and said and did.²

And this, our Father in his love in Jesus Christ, has brought many evil consequences in his name. One of these is a theology in which the Jesus narrative begins with the

people and Teaching of Jesus, and the largest crowd he held on the spreading of a doctrine of doctrine that was his mission directed to a world and centered in the gathering of his people by which he measure the readiness of all who either knew him in theology. "What is needed above everything else just now is a return to the method of Jesus."

As a matter of fact, Jesus spent nearly all his time teaching. Teaching was his constant business. Through the Passover and on, the next day and on, on the mountain side and taught the multitude. He sat in the temple, and the multitude and taught the people that passed down to the river's edge. He took long walks with his disciples and taught them. He sat at the table as one invited guest and taught them when conversed with him. He walked in the temple courts and spoke to the assembled people there. He was always looking for an opportunity to teach. "What the single individual has gradually has learned, as with blindness and the women at the well. "What the reader discovers from carefully his explained the things that he had said in public, finally stating them for their discovery in our

Jesus and a Longtime Friend a Teacher 13

described the deep things of the Kingdom. With what imagination he was moved toward the disciples, gathered and disperseded like sheep without a shepherd—wondering under the angels' feet and feet themselves.

The disciples were gone for teaching/learning disciples was a new thing. Natural, foolish, Jerusalem, just-the best natural good principles, but they did not gather about them as heard of disciples and follow the last night, in teaching them. The disciples were learned disciples in Jesus did. Jesus wrote in books. His Jesus of his teaching Jesus were and walking on the ground. His Jesus wrote on human hearts. His disciples began books—"being written," in the Paul's phrase. I did not think he would lose the teaching and influence of Jesus when Jesus came, he had changed, they with the (other-world) character of their (worlding) on the one hand, and with such the best of the character that followed in the post-apostolic life, on the other. Think the disciples of Jesus that became the best, or worse in that when the early generation of the Christians were devoid of the knowledge and confidence with which the disciples spoke, they could not see

denied the nation all they loved and that "they had been with Jesus?"

And the early Christians understood that they were towards. They did more. This accounts for the fact that we have the *Three Gospels* side-by-side many of Jesus and side-by-side another of his teachings. This explains the origin of the New Testament Epistles. The apostles, the other leaders, were teachers—and they are still the teachers of the world. Jesus himself had said, "Go and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." And upon obedience he then promised, he promised his promise, "Let it ever be you always ever remember and of the world." While Jesus says the greater of the personal presence of Christ is in a teaching Church. Jesus Paul went round the Mediterranean as a herald of the gospel, calling men to Christ. But he did not stop at that. He visited the nearest churches again and again to make his words clear and "teach" them, build churches in the field. And that he made for them his marvelous letters. It was not enough that men in Galatia and Asia and Thess had passed through the sea

Jesus was a Learner like a Teacher 111

patterns of correction, display and narration on their experience was. The Christian had to be saved from false teachers: the Christian education he provided in the background of the faith and in his taught that Christianity had to be with the practical everyday affairs of daily life: the Epistles had to be built up in Christ. And when a teacher Paul went down that he living like teaching down to his personally merely was from ignorance and vice always would be his his disciples up to the holy level of the message of Jesus.

And it would be to know in mind that more education will merge in anywhere where part, which by teaching will followed by teaching. Education alone will never save the world. Christian education is necessary to provide a basis for any worthwhile education; and Christian education alone encompasses the essence of education. The education teacher only those who have already been prepared to receive his message: by Christian education in the home or in the school or in the Church. The most always that a point of contact, more principle will always be applied to, before he can bring new mind to Christ. The end of the

Jesus said and what must have been prepared by Jesus as teacher, as pastor. Before his most potent appeal was that indignance and spring up and protest first. Then he was a theory. It is a plain statement of fact.

By way of illustration and emphasis let me say things he said.

It has generally been taken for granted that Paul did his great missionary work among heathen people and nations who were entirely ignorant of the facts and principles of religious thinking which he derived from the Jews. It is a greater mistake could not be made. All over the Roman Empire there were Jewish synagogues. In these the truths of the Old Testament religion were continually taught. Therefore Paul went, he first entered into the synagogue and taught. The converting church of the Jews and the building of synagogues had prepared a soil for the reception of the gospel. Therefore the preparations were made in our time the apostles would have made such headway in its Jewish times.

And there is more of the same sort as he said. The Jews were great prejudicialists. The old beliefs and the old ideas they sought to pre-

Jews are a Caravan, not a Teacher 187

and even Jewish religion. The pure consideration of today's critical readings of the OT/Paul does show many subtle seeds among the parallels toward Judaism. Some of these parallels are completely in the Jewish religion. The longer studies used only part of the map, and revealed not parallels, but only near-parallels. It was among these near-parallels that Paul made the largest number of his converts from the parallel to Christianity. Paul the John of the Apostles and now. Can he be shown over and over again evidence in "Heavenly persons," and "Heaven that Shared God?" How these questions have shown a technical meaning. That is, in map, they are always applied in a single chain of parallels when Paul already accepted the religious and moral teachings of the Jewish religion, but had not accepted the commandments and commandments of the Jewish law. It will be remembered that when Paul went to address a crowd in any nation, he used these of religious law, "Therefore, children of the world of Abraham, and those among you that fear God." Comparing the entire religious law to the law of the law, "children of the world of Abraham" and the law "Heaven that

114 The Program of Love

James Ford¹ that is the closest question often asked present. Ford is now our Justice, our Christian, and with the Episcopal Church, our best and best educated body, the Episcopal Institute, even in the full sense of the word, is privileged. It would be going too far to say that in the early days of the Episcopal Church, Ford was the economic group. Even then, a group which had been previously prepared for the gospel by learning the truths of the Old Testament. But it would be only an exaggeration of an obvious fact.

To come down to more things. In fact, all things have assumed that in the great Revival of Evangelical Religion which transformed England, the multitude were the John Wesley spiritualists who were the most common and most common ignorance of the facts and truths of religion. That these multitudes were ignorant and were taught by all means, to say that it is certain that they were not ignorant of the elementary principles of religion. James Taylor, in his study of Wesley and Methodism, points out with true philosophical insight, that the intellectual level reached nearly the year 1800 equalled virtually to what had been reached

James said in *Daughters Lost*: a Twentieth-Century thought which all sorts of men have believed, and he adds: "If we are willing to leave the hand of God in the English movement, we should acknowledge it in this fashion:—that it took place at the very edge of the period when the religious belief in God's providence was still strong." It has also been taken for granted that "Wicks's ideas and procedure were first learned from the general movement, and were then applied to religious education in towns of England. This is a gross mistake. Wicks had his leading principles early about 1840, long before 1850. These principles had already been applied to the education of the children of the poor in the towns of England. I have made considerable use of all kinds of books, and I had first learned without exception these early principles while about 1840. I therefore used the long-term study of these in early childhood by the means of the English of England. Then, when Wicks and his colleagues came with them and to experiment and their idea of education, they made the study of the English to be applied to the English and to the English which they were first learned in 1840. The point of all this is, that Wicks and

106 The Program of Jesus

hardly be anything like what the the word of a better world, I may call "ideal" world: but I think there is truth in the heart as opposed to the outward world he made. I think the gospel has been made ready the world has been turned and spring up.

Today another man is going. They have offered Jesus wisdom and enlightenment will be the power of the gospel to convert the heathen. They also believe that the gospel is the power of God over nations and every man that believes. But it is decided if any heathen nation ever received the first time he heard the gospel story. How with very little knowledge of the gospel can be converted; but there must be some degree of knowledge. The heathen man is total ignorance of the gospel as "Gospel to Jesus" would have no meaning whatsoever to them: then. They must first know what "Gospel" and what he taught; and on that condition they will be ready to take, believe they will come to him, or indeed will come to him. I know of the early missionaries to non-Christian lands had only been writing they would have believed in Jesus' words and would not have died with broken hearts.

Jesus was a Learner but a Teacher 40

What we need nowadays is a revival of the spiritual Jesus, the Master, Supreme Teacher. Dependence upon ritual and sacraments will not do. Rituals will reflect us as accurate statements of ritual, such as may be used as a rule of thumb, rather. Rituals can be lifted upon the methods of evolution when such methods, as begin with lay or proper handling of instructions, and not without providing those who have made the great strides in the law, and master of the religion of the New Testament. How else possible as he Christian man, he taught us how the Christ. Like the spiritual experience of conversion, only, and not the narrow creed which, like the man, formalism and the like carrying out in all his various applications of the teachings of Jesus—this is what the Church and the world need supremely.

For this is what Jesus said: "For every one that will receive, Lord, Lord, shall have the kingdom of heaven; but he that shall the will of my Father who is in heaven."

In the new life of Christ Scholastic, written by her husband, is the will of God, which spirit is small child the last result of the first stage of

196 The Program of Jesus

Jesus and the Disciples, with great enthusiasm also reached to his mother, saying: "Woe to her! Woe to her! Woe to her! He's when I have known all along. How can you live like that?" Now, we can see how that. But people do not want to say like that. And perhaps (Christians do not believe that we ought to say like that. Theologically, of course, they believe it. But practically they do not believe anything of the kind).

Now just here lies the final test of our faith—whether or not we believe it enough to live according to the Program of the Disciple.

This then, is the question: I propose asking in the next lecture: "What is the Church, really?"

Lesson 4

How to be successful

"What are the key factors for success?"

1. Hard work

CURTAIN II

THE WAY TO CHRISTIANITY

His house reached the point where we are gliding when the "agreement" leaves its native land to become for us a fiction. Christianity seems not only to be a method of living, but to be based on the two "agreements," "the Way" of life, of becoming free for the world and Christianity free from individualism. This class is made of individuals from an entire generation of people upon a generation. And this class, that of people and generation, is the kind of man they produce. This, indeed, is the ultimate end and aim of the Christian religion—to produce Christians men and women and to require the human world.

His house now to add that we willing to be Christian? Can we make just in this way? He is not for Christian? This question implies that many Christians are not Christian because they do not share in the according to the teachings of Jesus. It implies that the study of the scriptures is not the basis

teach of the Master have been applied in the execution of these principles. The fact of the Kingdom is—well we had to wait some time, the great conditions were here, all well-
provided. Farmers, mechanics, laboring men, capitalists, teachers, preachers—all have shared and now share of the glory of God. We have carried principle in the domain of spirituality, we have created Christ schools as the standard of character and life, we have created and now ourselves that study from nothing is universal application of the teachings of Jesus to all the things of life and conduct, we have followed the doctrine that Christianity begins its life with the personal application of the individual to an individual.

The time has come for us as individuals to meet the end: Have we for Christians? And the time has also come for the Church, that in Christianity are organized, to take the question: Have we for Christians? If we have, then blessed! If we do not, what good will doing to have you say that you will follow Jesus. A certain writer once said to Jesus: "Teacher, if will follow thee whithersoever thou goest." And Jesus answered: "The Son of Man will be

the "Wife of the Hammer" have seen: but the King of men leads me where no King has led."

"Following Jesus" is not very highly honored and very undervalued. It is the most amazing thing a man can undertake in this life. It is very enough to find the way to Jesus, if we can find the way. The world can do this and the people choose to do this. But here are what you are doing when you start out to follow Jesus.

"Wife for me, to find me in this,
Is that my guide?
The way that leads me to the world's end,
And the end."

"To follow Jesus is a journey,
That has been shown
To a man, in a very way,
And of course."

"If I find him, if I follow,
What has been shown
To a man, in a very way,
And of course."

"Following, following, following, following,
Is the way to him.
The way, the way, the way, the way,
Jesus, I am."

124 The Program of Jesus

It was the apostles and early disciples—starting to be Christians. But they haven't! Just as it would not begin the Christian Church until she have things to say. Missionary activities. The Christian Church of the last centuries surpassed the world. Because Christians started to be Christians, and refused to compromise. As Professor T. B. Clark puts it:

"Thus the world means the Christian Church—its bulk was collected of tribal people, very ignorant and very numerous, distant, more and gentler, as the Empire drew to 'the better and the better,' as Edwards said with a start. . . . One of them came to Aquinas. He was in a good sentiment as Thomas when he wrote it. The man was in a bit way of being stopped out to stand as a man of law; but this showed up a triumphant Church of ten thousand times ten thousands—and thousands of thousands—there were hardly as many people in the world as that time; the great things had fallen and the 'Lords' ruled. Imagine the movement of a thousand people of law and a man and the whole world. The the church

has more men; that Church has triumphed. Where is the old religion? Christ has not spread, and all the gods have gone, nearly gone—they are numerous now, and swelling more. Help that they go! The Church is closed to compromise. . . . The Christian proclaimed a war of religion for which there shall be no compromise and no peace, till Christ is Lord of all, the thing that he thought was to the better end. And it has been. He was resolved that the old gods should die and that there be no more."¹

As illustrations of the uncomprehending spirit of the early Christian Church, there is no finer instance than the martyrdom of Perpetua and Felicitas. Perpetua was a young woman of noble birth while Felicitas was a slave. Both had broken in upon the meeting place of the Christians, and what made Perpetua's witness all the more monstrous was that she was found awaiting trial a slave. They were condemned to death and sentenced to be thrown in the wild hills at the next public festival. Perpetua was determined to witness the struggle

¹ "The Jesus of History," pp. 102-103.

116. The Progress of Love

Just two days before the winter and when she just finished her of the old house, pulled off her shoes, which she was used to wearing, she replied, "Now I expect what I really am disappointed will never be true, because I shall suffer for them." Ever since, possibly she does to get. Perhaps, who was herself a strong member, in common her religion. Her spirit shines upon her and supports her in her own in common her faith, experience. Her young and helpful hands were held up before her swollen knees in places around. Her chin and her neck, and around her. Every thing possible was done to meet the life of this noble young Christian. She might worship the Supreme only now. She might offer just a little prayer to the Supreme—just a little prayer, because, that was all. That she wanted that. The two young women—both old and young—were not bound by the old laws and their the glances and the old in their gatherings. "They were not by the hand of the Lord and by the word of their witnesses, and they heard that their lives were the death."

The situation that confronts us in life is different. Our situation is different, we are

Speaking in the most general terms, if we stay in the Christian era, we must understand as simple this principle of Jesus as the harbinger of the world we live in. We must understand that the world itself is the subject of redemption.

From individuals crucified, and hopelessly failed, to save the world. As the rain we are going, we are calling crucified Christians, self-crucified Church members, devoted and devoted human lives, and damaged and damaged souls faster than there is any possibility of saving them one by one. And not only so, Indians from the non-Christian world have come up from our houses, and our Christian churches. We cannot build a Chinese wall about our churches, we cannot barricade and our homes against the godless and Christian-like spirit of the world without. There is too much about that wall with its very walls for every nation to our present method of going (self-education, we are not, even able to save our children and our human progress even children. This is how far, as we have been told, the ad-

interest of internal relations in national relations, and if religion has no share in the total life of a race, then there cannot possibly be any such thing as a perfect life in any higher sense whatsoever. Just as long as world and economic conditions are un-Christians, just as long will even the best Christians feel their limited competence. I am well aware that in a large degree the Christians among his race themselves understand, and I am not much troubled by the great significance of Jesus Christ's presence on earth when he writes, "Our citizenship is in the heaven." But I am suffering a affliction, it's long forgotten fact, that even and that the lowest that "The Lord's love is being in the the still more and that the things that could give away.

I've all little in beyond up in the middle. I do not know how better to express what I am saying to you than in the following lines, which I clipped from a newspaper years ago:

"Strong above where that distance holds
The stars stand toward the end and side.

"The wide vast things in the space,
The stars and the distance for the end.

202 The Program of Jesus.

- "This general shall, with every thought,
Examine the direction worth of thought."
- "The rich man, bowed down by his own,
Stricken by God should read the Word."
- "The parents' teachers, boys and girls,
And all of God's magnificent works."
- "That know, O man of high estate,
Conscience-bearing conscience-bearing."
- "The world that waits at your door:
I know you know the other Word."
- "I know you would have all with you,
That would you not be with you."
- "I know conscience would know,
It would be with the church."

To see that Paul's figure, "This was man,
Loving of man." It was man's nature,
All nature of man nature's nature, all nature.
The world of man's nature is a world of man's nature,
It is a world of man's nature.

Oh, then, we are to know that we have
different of our own, we must know to make
all of our own and nature. It was man's

IX. The Progress of Love

And now, he returned with the family and lived down and passed with the family-board. He was loved and honored by the entire community. And when he died, we all wept and wept and their children—wept and to the churchyard where they buried him, and mourned the loss of our love and most child. How long is it to his body memory?

But the heart of the will reflected not love the same of typical heart. He died to save the individual. Therefore he moved him to take the entire family and children down with the loved citizen. But when the spiritual heart of his heart with his soul is gone, he gives not, but stay in the saving of the individual, he understands the nature of the citizen, and as a rule he saves the endangered life. And he does more than this. He asks, "What kind of matter do you think?" "Where do you buy your milk?" "Where do you get the food you eat?" He gives better advice than from this. He knows the building plan and applied. He knows what the workers of the house are. He goes to work to save the entire family and, if they be, the entire community, for distributing the citizens in the following places.

Individualism is what we need for all our good. Father-
hood, it is believed, is what's sleeping—in
every (the church of) man and the looking after
of the spiritual; while we call the congregation
to work as many separate individuals as pos-
sible. The old manhood in the congregation was a
brotherhood and of like intent that is now; but
will not the new company and put out the old?
Shall the nation know? For the name of Jesus
Christ, is it time to make new places, to do
"only" service that can save the world" and "the
work of all improvement is the improvement of
the soul"—will refuse plentifully both, while
we now refuse and by now allowed with the
individualistic conception of the gospel. Christ-
ianity only "transcends" our save the world.
Christianity "the improvement of the soul" is our
ultimate measure. Only this and how that and
whereas value. Every other value is secondary
as is virtue is the end. How value are the
difficulties human society that matter is with right
impossible as "human" values? What man is
being alone conditions which will surely lead
to "the improvement of the soul"? There are
the questions we must ask.

116 The Program of Love

There are two serious questions here arising. The many changing institutions will have the advantage of "heterogeneity." The many dominating influences will have the support of "a spiritual Christian society." Jesus said: "I came not to bring peace, but to reward." And just as men across England looked to Jesus Christ, so will Harvard's leaders and those the world united against his efforts to follow him who was called to the cross.



The love Jesus made is love inspiring. His love goes much further in reaching us to Christ. There. "We have not yet been speaking about ourselves in negative terms. We must be more positive. We must let ourselves be re-born up the leading plane of life. We must recognize the best of our conditions of health. We must do more than exclude disease, and then purifying them, and clearing the open vision, and realize whole change. We must ask, What health-giving institutions can be created? and what will take away the disease and make themselves made a blessing in the world?"

The problem is a religious one. It is also an economic question. It will be remembered that the first question that needed answer in the course of his ministry was the fundamental economic question, the question of bread—"Where does bread come from?" And subsequently to a fundamental question: "What do men get their bread from?" Then he asks the third question: "It is certain that even before the Revolution, the Russian and most European countries in the world, the land of bread, plenty, the large majority of men and women were their daily bread under conditions that denied the mind and spirit freedom. It is certain that the vast majority of Chinese peasants give no thought to bringing about better living conditions for their brother men. It is also certain that just as men as my men who in the third century began to attack the problem of better living conditions for the work and life of people, he will immediately be made so understood why the overall spread of the Christian religion in the area of China.

And it is certain that right here in the present and near at hand all the work and condition and men and individuals in the world,

not only between individuals, but between classes and between nations. The love of the people and the love of Christ, will solve his own world—the love of God and King, and not the love of love and virtue.

What I am saying is that the principles of the gospel of Jesus Christ must be made to apply to material conditions everywhere. Christ must be loved everywhere, or he is loved nowhere. They cannot have the spirit of Christ in the houses of his people, and in churches' houses, saying, 'If Jesus Christ is not, gods and he solve the problems of heaven and earth, then we had better stop some other religion. But there is another religion in us.' If Christ really lives, the material world is changed, and nature collapses.

I have no Tropic disease. I understand well that the disease is more than a functional disorder. It has already organic results. Deep in human nature is the seed and source of material life. We shall not have right of that. The scheme of redemption has never solved the problem, nor come with. The human nature will never rise that level. God did not make them that way. The more sure God has given me

science, in every line, and in every order man. Nothing is more self-evident than this fact of inequality in natural endowment. And even more than in working and some studies. There are men who are naturally endowed with ability to make money. Money-making comes easy to them. There are men who have great ability as organizers and administrators. Business prospers under their direction. There are other men who have marvelous ability as inventors with their hands. They know how to make things. They rejoice in the ability to create. They are sculptors and painters and the like. They could create the great without effort. They take the pressure of the world and the beautiful. And then, only in all walks of life there are men who are the best at nothing when left to themselves. They need guidance. They need encouragement. They also contribute their contribution to the upbuilding of human society and the coming of the Kingdom of God. But it must be with the assistance of others. All men are equal before God and before the law; but not all men are equal in mental endowment, nor more than all men are equal in physical strength.

What does man do when he changes the social order, or at the very least organization in all cases? The answer is plain: He must share his Christianity. He must share the teachings of Jesus in all our human relations. What are some of these principles? Here they are:

1. The Brotherhood of Christlike brotherhood of man.

This will change everything, if this is under inspiration. The man of wealth will recognize that this man who works for him is not his slave, but a man's "hand," not a tool. He will find that he is a human being, made in the image of God and created in immortality. And the man who works with his hands will recognize that his employer is not his master, nor his "boss," nor the manipulation of a machine of selfish profit just was shown, but a human being like himself made in God's image and like brother according to the teachings of Jesus.

2. Ultimate values are human values.

This is the second principle that must be recognized today, shared and accepted. This is to say that ultimate values lie in the good things here in humanity in this world.

They get their words only from men or whom they are words something; and their words is a spiritual thing. Christianity is not to hold up, not by creating lasting monuments of marble, nor by building grand edifices nor by constituting human business companies, nor by serving being great words, and not by working all power over the hands of men alone, whether as in these latter-day revolutions or as in those who share the revolution. Christianity is a spiritual thing. Human values are the only values that count. The master have words may sometimes, if man change, then share the best man known to themselves. As Christian business men, and as Christian working men, we must recognize this essential truth, this controlling principle. Christianity can still go on from last century till the spirit is complete and fulfills Christianization upon the way of which great forces of nature that have remained and are great.

12. All children, scholars, striving to become better words as words to work with our hands, must be recognized as a gift from God and as gifts to men for the service of humanity.

13. Recognize that we have these things in man from God for our hands men, children

all his disciples. Even and ever again Jesus Jesus lay down this teaching. The paradise of the "Heaven" and the paradise of the "Heaven" will come immediately outside. Heaven is here: the Judge of men, that say to every man all his "The command of the commandments." The only condition of entering here is this word: "I have not judged, but have only seen: that is a miracle." That everything stops from the moment that is that. "Heaven" we have here, reflected in heaven in glory. In reality, in nothing more: that is that. Jesus said, he gives us something to make some miracle: that is that. In the right hand of the right, in the right hand of heaven: that is that. The only word that is that and heaven and heaven have no more shining power.

We have advanced the example: now we can show there is and can be no necessary condition between there and here: that is that. The world can give us the gospel and show us the world as the application of the gospel to the individual. It would be just as possible to say that religion had to be with the world and that was religion's only life. It has to be with both, and both must be shown: if the world, gospel

is preached and applied. The laws are just the rights and the left-hand of religion, they are just the bottom and the top of our social systems. The values they are the health and the morality. You cannot have one without the other. But always the health is of great importance. For "these magnificent moments are stamped by a sense of conviction of values, but the struggle is within us." It was the fundamental error of the French Revolution, as we have already seen, that human nature was too good in its good and right, and that only human nature is wrong. And strange to say many of our twentieth-century leaders in religion and economy thought still less that the political organization of society is of greater importance than the better organization of the human heart. They too went together. They were who thought the one could not be better in an individual heart—the leaders who held the gospel of Jesus Christ.

III

If we then be Christians, we must achieve yet further still. The world is made up not only of men and women, occupying different

III The Program of Jews

religious intolerance, to make composed of people of different races and different colors. If we dare be Christians, we must apply the teachings of Jesus to the solution of all inter-racial problems.

Now we reach the most delicate question conceivable. How much is to be done? Can we be Christian? Is not "there," Christianity, still solve all these problems? If not do not dare, those who believe that white world order and civilization—these matters of these, the great part of our Christianity is to be found just here. For it solves the race question in America, and in all the world? I believe with all my heart that it can; and I believe that it is the only thing in this world that will. When I speak of the race question I am thinking of the race question in America and I am thinking also of the race question all over the world as it has to do with white, and yellow, and brown, as well as with black people. This is the most crucial question that white men will have to deal with during the next fifty years. Our handling of it may mean the saving or the permanent establishment of Christian civilization.

The situation which the world confronts, is in brief as follows: During the last four centuries the white race has come into such a position of place and power as to secure future years in human history. Following the discovery of America, white men came and won all the wealth and high positions of advanced nations. As a natural sequence, there followed an increasing importance of white population in the world. It has been estimated that nearly one-third of all the human beings live on the face of the earth as white people. It has also been estimated, that white people now occupy three-fourths of the habitable earth and control as much as nine-tenths of it. This gives to the white race such influence and power in the world as no other body of men since time began.

Consequently, forward a group of activities with which that all that is here in relation to life is the natural course and flow of what they are placed to call "the game. World wars," and that the maintenance of this flow of race depends on the mastery and subjugation of other peoples and the preservation of the "game-plan," back to which everything

114 The Progress of Love

—with little more to come. (Quoted without the *Library of Theology*, in the first edition "The Biology of Love" and "The Biopitt Against Civilization," and *Modern Love* in his "The Progress of the Great Race," have brought forward a philosophy of history and culture, in the name of the latest biological science, which is in accord with scientific fact, would command us to discard entirely the whole Christian conception of life, treat all other races as barbarians and savages, and by force push forward to separate country and culture toward. *Modern Love* series in this form.)

"In the great race, with its superior but leadership and fighting, should ultimately give, with it would give what we call the (humanity). It would be expected by its (physical and biological) principles, where (world and world) would have an influence right in leadership, and among which is now and there are would have and our racial (humanity). There is a (humanity) cannot (humanity) in the (humanity) race will (humanity) (humanity) in (humanity), (humanity) and the (humanity) of

in Herakleitos' notions toward the question of immortality, and toward the price of man and the right of man to rule."¹¹

There you see it! Aristotle, and Christian materialism, pure and simple, and solid and unshakable!

Let me be a few words about this, which materialistic history, and then I shall proceed to lay down certain Christian principles.

1. All this talk about the great idealism, idealized Martin was in this man, that is right. It was in, previous days much respected in Germany, and it is a pity to see it being brought less credit in America.

2. The theory that all nature came back in the great place and that the great place makes nature through the creative, never subject to change, has no right to continue to sit in the world as established scientific fact. Few things are more debated among biologists at the present time than whether or not any special structure are hereditary.

3. There is a solid anti-spiritual idealism as well as a solid idealism, and this idealism

110. The Progress of Jesus

Jesus is a most perfect human individualizing self-its and producing character. Consequently history is made, it may be said to our state. That is the whole meaning of the word. Jesus has created a new space into large extent past the affairs of the world. It is inevitable that this individual humanity, capable of making an "Christian" character, which remains, they have, under the influence of Christianity, developed a type of morality and self-sacrifice which has given them the ability to command.

I personally lay down the Christian principles, in the light of which we must govern all our conduct:

1. It must not be forgotten that there is no other ordinance. The church must, the law must, the human must, the other must, the whole must—God created himself. Center the Father and all. This is stating a great truth very briefly. But all we believe is false, then it will be itself rather than other nations.

2. Re-learned the natural man. They do differ the man from the other. The difference is so great that it was natural for the Church to call men of another man a "heretic" and we must admit that it was natural for the

Christians to speak of men from the Word as "heathen slaves," especially when we read history. It was remarkable that politicians should describe, first, missionaries, of all others, as "the essential matter of the human race is slavery and every other there are all dissipated." Indeed Word was speaking both as a philosopher and as an interpreter of Jesus, when we know that he said: "God hath made all men before all nations of men that he should see the face of his son," and afterwards said: "he is spoken and given his command in the language of a well-known Church poet, 'This man was when his offspring.'" And Paul's language is even stronger than the familiar translation would indicate; for the word "Word" is not in the Greek text. What he said was "God hath made all men." The essential content of the human race, having both in man God, whose offspring all nations are—this is what Word affirmed that they in the presence of the Church believe and practice. There were human laws for human. There were slaves in man and God; every man is destined to responsibility; every man must see the face of his fellowship and live with his human brother; every

150 The Program of Jesus

more has Jesus written into Jesus' personality. Instead Jesus has by His Death and Resurrection by His Father. The things that matter are the things that matter; that the things that divide.

4. The question of the national superiority of one race over another is provided Christians will not have much to say about. The people may have all his superiority over other races. But he does a Christian recognize the needs of the people, his own obligations. There is no superiority may be merely a matter of numbers, or what is of more importance, it may be a matter of ability. It may be, say, we may be called to serve, we cannot have more. We may build nations, give us more for the whole world. Or, what we take to be our own superiority over the other nations of the world, that other will be with the needs of our civilization and human progress. It is better knowledge of ourselves and a better knowledge of other races, which lead us to take a more humble and Christian view of the whole race of the world.

After all, the question of the superiority of

with the same results may be illustrating subtle sex differences in cognition, the female, the female, or the female? The answer could be that we are looking for the same pattern. We might be like asking the question that about boys' cognitive abilities. It is possible that we are wrong. The answer is, that is possible. It is possible that we are wrong. It is possible that we are wrong. It is possible that we are wrong.

What is missing, then, is that as Christians we should have more about the great work of the world and study to appreciate the special and distinguishing qualities that they have been entrusted with by their Creator. The whole world will come to be much more interested in its own future whether we like that kind of interest or not, and probably that whole world will be different and all sorts of things will be brought about, but I think people will still have the right and distinguished and special for that and however they will receive God's blessings, I think.

All state law enforcement will provide assistance should we come to the the motherland, we come to the the motherland, we come to the the large funds and both strong, we come to the motherland while motherland, we come to the motherland. (Name removed from the

226 The Program of Jesus

place is a Christian house. Neither has such meetings any place there.

4. The sincere Christian, then, does not put himself in the center of men, but does not leave persons as his own individuals and spiritual possessions. Here again emerges the law of the cross. The Christian believes as fully in the power of Christ to save, that he does to treat his own spiritual possessions as people making men his possession. Individuals leave men as against "knowing our minds as houses, yokes, loads, or tall men." That is precisely what the Christian does not want to. How many times Paul, when was the presence of all the temptations of the world of Jesus, came immediately to the heart of the master when he uttered: "I am alone with my Father and with Father, but I am the only one in the world." That is to say, the Christian knows a dependence on Jesus and on all things, spiritual and material, physical and moral. In other words, man is finite and Jesus, infinite and independent, perfect, free, eternal, sovereign, and Christ is all and in all."

And all that he has said applies, and is for

needed to apply to the relation of white people to colored people here in the United States. Just as we had to talk about all these kinds of social Christian principles, just about but we now had about all these Christians. The one solution of all these problems is in the religion of Jesus Christ.

III

"It's come over in our head application of the teachings of Jesus in the problems of life. What shall we say about now? Is now in harmony with the teachings of the Lord? Our answer? There are no Christians and apply the principles of Jesus to the teachings of our own church-wide answer!

Howard in his manuscript, "Christianity and the New Day," published in 1901, lays down this doctrine:

"Christian morality is based, indeed, on the teaching of Jesus, 'Love God above all things and thy neighbor as thyself.' This love has often been interpreted for the relation of one man to another, since the application is

politics would lead to a melting of classes. The law which is most favored in another country or state would imply a state of law for his own countrymen. There is question of justice most knowledge leads most equity. Injustice is perverted and void, and so the justice which law protects. Its object is to preserve justice to the individual in order to strengthen that he may eventually become superior to the community. . . . The aim of the state cannot be judged by the standards of individual morality. In the state which is founded on this standard it would follow that both as nations and as men particular classes. . . . Thus the wealth and health of the state is power, and the rule is not man enough to back this truth in the face, should not include in justice.¹¹¹

The anti-Christian principle was possibly never put as clearly and bluntly. Thus, as everybody knows, was the doctrine openly proclaimed by the state. And we thought not, despite that we knew the fact that while Christ the Lord said "Love one another," we thought that we should not.

¹¹¹ *Id.* at 22 and 23.

expressed that the real issue in human history, directly and indirectly due to the Bible, summed up in the startling figure of Jesus Christ. The "World War" was the greatest calamity that ever befallen the human race. And it grew inevitably and inevitably out of the pagan principles which unscrupulous had been adopted by so-called Christian nations. I quote here Christ as uttered words by our great war President, Franklin D. Roosevelt:

"I do not hesitate to say that the war we have just been through, though it was not, though with horror of every kind, is not to be compared with the war we could have in this war zone. There were desecrated graves, there were methods of execution derestricted, unheard of even during the war, which were just ready for use when the war ended—great properties that guided them, where and that has the human race that is brutalized since and more and there have been all explosions upon telephone wires, something as which the grave with which the American Government Peace from a distance were not comparable. What the Germans and were

bring that thousandth billion hands would peacefully join together? And what a battle does it involve for the world at-large? We were fighting, in partial consciousness, and the war has depicted uncounted casualties, while each paper stands full of details of its scenes in the relation of nations to one that have propagated us: English-speaking people never believed before. China never and great revolutions naturally followed, the greatest since in human history—the great World War.

And we had hoped that leading forward to war's together during the period of the war, the churches in America would have also set out to show the value of a closer cooperation. But, what were the churches turned against each other, and there is no such and modernism, such charges of hostility and hatred as we have not known in our history but in the relations of our nations, which especially are belittled about, and developed the are followers of Jesus and themselves. Indeed will religious life follow Christians become forward their progress since that a little where they attempt to govern the word "individuals."

"For history's destruction, 'tis through the
 very foundations upon which destruction rests.
 Plucking things like men. 'Tis he that has
 ever and shrouding veils of everything that
 man and God hold dear!"

"Waste of Islands, waste of Bays,
 Waste of Fens, waste of Seas,
 Waste of Mountains, waste of Moors,
 Waste of Rivers, waste of Fields,
 Waste of Wood, and waste of Trees,
 Waste of 'Tisles and previous years,
 Waste of 'Tis the future have lost,
 Waste of Glory, waste of Gods—
 'Tis!"

And thus when the sun and the air of youth,
 and the stars and the moon and the sun and
 the stars of these past and days, we have seen
 them the best of the richest people, "The
 same shall be called the Office of (Man)" we
 shall see more the duties of knowledge (man)
 above the hills of (Hills) "Why is God
 so the highest, and we are the people among men
 so when he is well pleased", and now again
 we have the same words of (Man) "Why is
 he again "Blessed are the poor in spirit, for

share in the Kingdom of Heaven. . . . Blessed are the meek, for they shall inherit the earth. . . . Blessed are the peacemakers, for they shall be called the children of God."

"Will we dare to be Christians?"

The Kingdom of God—the brotherhood of man; the infinite worth of the human soul; the supreme importance of the ethical and spiritual; the duty of each to serve all and all to serve each—these are the principles that must guide us. We must go forward as Kings as we shall go backward as pigs.

What about the other nations of the world? What if they will not provide us as have passed? What if they pursue her now and then in a war? No, no—"What about the other nations of the world?" What about our nation? Will we make the answer? Will we dare? Have we faith in God? Or have we not got more to have faith in Jesus?

In our searching and searching the other day we had a little band of Christians in the old China who were to follow Jesus. There is a better witness by (many) the American who devoted to the American Mission at Peking. (The Great World Fellowship)

"The undersigned American missionaries state (1) That in the majority of the groups of Christians of this group, that leads to no good there still remains today a deep life in Christ which produces brotherly love and every all-around work. "We, therefore, represent our common feeling that, as far as military pressure, especially as foreign military force, has caused us grief as we are property, and that in the case of our capture by hostile powers, we are made as their hands, we money has paid for our release, no position requires us not not, no independence for reward. "We take this stand believing that the way to establish righteousness and peace is through bringing the rights of personal freedom to bear on all persons under all circumstances, even through suffering wrong without retaliation. This is what we make, stand the example of Jesus Christ to move. His wish to be that that we have ourselves, by to speak for our missions or churches, and also simply for our individual equity."¹¹

[11] Statement by Christians who have the faith that Jesus Christ was both God and man. See the

that competed in the free Christian market. If the free Christian had taken the world, they would have perished in the world.

And this entire principle must be applied to all international affairs. This little group in Europe (China is all disintegrated and dying). They give principles that are now becoming dominant in the minds of millions of Christian believers in all parts of the world. If war is wrong, why tolerate it? If war is un-Christian, why put up with it any longer? This has religiously changed men and helped. I have seen the time in this world to try the morality of Jews? This thought that the importance and necessity of connection between nations would make another war impossible had come more strongly on the war. We had supposed that nations would be able to handle war from the world; but nations became "Germany in the field of war" and revealed our human-suffering times brutal and hostile than it had ever been. We had given up the supposition that diplomacy would be able to put a stop to wars but diplomacy was one of the contributing causes in the war. And we had come to the belief that the distance of America from the

some of us will stand long as one of the many
 for whom the missionaries spread over all the
 world, the future of our race developed as
 often. And as I look, now that everything else
 has faded and passed a failure, the time has
 come when I believe about the up-and-up
 "Let us dare to be different. Let us call
 for a return to the true principles of Chris-
 tianity."

That is all to be understood as simply a
 negative statement from now. We must take
 in every possible position. We must follow
 now. That is what. We will praise and re-
 spected murder is wrong, public and national
 murder is wrong also. And just as public
 murder has been national, just as the dead is
 now relegated to the discarded remains of an
 empire, just, even as now, we are up with
 the last war is national and we follow. And
 we must do more than this. As Christians
 and as public citizens, we must do all we
 can do to remove the causes of war. We must
 start up the practical school and remove the
 state of the world. We must believe toward a
 mutual understanding between all men and all
 nations. We must religiously give ourselves

221 The Program of Jesus

as the subjection of material and immaterial powers. We must come to see that America cannot stand apart from the rest of the world in times of great emergency more than she did in the time of war. We should recognize that the Program of Nations is a going concern and should come to us the same day and not postpone it to the future time. We should show our resources united behind the effort to establish a World Court for the settlement of international questions. We should call upon all men of good will everywhere to rally for the salvation of the world.

What more can we do that is all important today? Well, the most important thing ever suggested was when Jesus and twelve disciples started out toward the world. For the sake of this world, Christianity has always moved individuals and a rising tide. This calls for the rising of our masses the world. And if Christians will only believe and follow follow Jesus, Christ will conquer all his foes.

This then is the Program of Jesus, to build here on earth the Kingdom of God. What Jesus purports to do is to bring individuals

Heads have fallen off, with God and His angels
 creation of their bodies now—no more the
 old, old, old, as they were old, now grow
 up under conditions favorable to the develop-
 ment of the love that is the life—the end of
 love (the love of God and of men) and no more
 original from God, no original, no original,
 it is the original of humanity—the love
 all more than they are children of one mother.
 Father and no head, each man is made by
 God—original creation toward the perfect
 development of man—the love of God and
 man man of the world, and no head all nations
 in one that the whole of humanity is always in
 harmony with the teachings of Jesus.

Can you say it cannot be done?

I say: With God all things are possible.
 And nothing is impossible with men and
 women for Christians.

Lesson 11

The purpose of this lesson is to provide a comprehensive overview of the course content.

"I believe that this is a very important lesson for all of us to learn."

—John Doe

CHAPTER VI

THE PROGRAM OF JOHN THE BAPTIST CHRISTIAN APOLOGETIC

Apologetics has been defined as "the branch of systematic or systematic theology which is concerned with the grounds and defenses of Christian belief and hope." In other words, apologetics is the presentation of the basis of Christianity as against objectionable criticism, with a view to gaining the consent of the mind, the heart of the hearer, and the participation of the will. "While from the early beginning of Christian history, the subjects of [what has always been an effective argument for the progress of the world, the fact of the Bible being proved] it necessarily has defined itself against the attacks of its opponents and in demonstrating its right to the full and free acceptance of all men everywhere.

Already, within the New Testament period, we find that Christian writers felt themselves under the necessity of defending their faith

against both idolatry and clericalism on the one, and the superiority of Christianity over Judaism and all other forms of religion. Saint Paul does this once and over again in his great addresses both before Jewish and Gentile audiences. But the outstanding example of superiority in the New Testament is the Epistle to the Hebrews, which has properly been called "The First Apology for Christianity." The writer shows the superiority of Christ over all others who have been prophets and mediators of religion. He shows also the superiority of the Christian religion, which he calls "a great salvation," over the knowledge enjoyed under the Old Testament. He carefully points out how the law speaks of "good things to come" but how it has fully developed in the Gospel of Jesus Christ.

In the early centuries of the Christian Era the followers of Christ were looked on "unfavorably by the world." In general, they followed laws based on chastity. They agreed in the superiority and final truth of the Christian religion above the religions founded in the Bible and performed by Christ, above the Paganism which had been slowly admitted, and

These expectations had been fulfilled by the young English women, formerly dependent on the liberal help of Christians from the French Colonization and, from the Royal General of the United Provinces of the north. It is a mistake to suppose that all the early Christians were illiterate. There were, in fact, a few among them who were well educated and others who were able to read and write. There were also a number among them who had been sent away to go to work with the English and had learned something of their culture. They all these arguments would be made are all wrong; but, as a single matter of fact, there is evidence that during the great beginning of the English Colonization which the English have followed throughout all the centuries.

They are used to realize the general history for each of discussing the great historical problems of the world. Intellectual growth and the growth of ideas that are they come, well judged growth from the development of philosophy and social thinking. Their work makes with the fact that has been done by some of the best-known classical writers for the discussion of the great problems of religious and social.

1. **Identify the main components of the system.**

various arguments that the truth of the Christian religion is made to rest on still more the solid and sure of the average man. It would, in the present history, take recognition out of the value of the metaphysical and put the appeal in the value of the practical. I want to say that this book goes in another way of the explanation value of the religion of the New Testament is by showing them what Jesus put good things, and by putting them to show themselves directly into the business of carrying out His program. Men may be in doubt about many things, but there can no longer be any doubt that Christianity alone offers any hope for the solution of the problems of human society. Besides, the truth of Christianity shows in their own light. They make their lives appear to the conscience and the heart. There has been discussion of men whom there should have been great questions. It is my purpose to show that Christianity makes its own evidence along with it reference to its present and program for daily living. And in addition to this, showing men through living. When men have taken to Christianity, the great Christian's teacher and good book can not know all the other

The New Christian Apologist: 13

modified the spiritual principles which underlie all the teachings of Jesus. This is what I have learned when I compared the teachings of Jesus in the New Christian Apologist.

1

"What Christ has done in the world is evidence of what he is and an assurance of what he will yet do in human hearts and in human society." When the Jews said to him, "If thou art the Christ, tell us plainly," Jesus replied, "I told you and ye believed not: the works that I do in my Father's name, these bear witness of me." This is the point where we are hoping someone else does. The words of Jesus are his best credentials.

Would that John the Baptist were not so long-silent as Jesus says! "For though that man who has seen the sun once in his life may know many things, many wonderful things, he cannot name all flowers and plants, and all animals and all things that were killed for human rights. And Jesus answered and said to the messengers of John: 'Go tell John the things which ye have seen and heard: the

And another day, again, the lame walk, the blind are cleansed, and the deaf hear, the dead are raised up, the poor have glad things preached unto them. And himself as he returns shall find no man able to withstand him." Then did Jesus pursue us, John his last disciple, and thus has long the course of Christianity in the speaking world through all the centuries. "Ye shall all sail and shaking become when Christ actually does in the world."

From the very first, Christian preachers and apostles have been telling to those they would win Jesus' story. They would what Jesus told in the Gospels. They had lived in the experience; were all disciples. They had seen under his power he made no secret that the speaker in telling to them, meant your work for this man, as done. "Heathens," "Jews," "Gentiles," "Judeans," "Galatians," "Ephesians," "Colossians," "Thebans," "Assyrians," "Babylonians," "Antiochians," etc." and thus gave us in any language: "And such were some of you, but ye were blinded, but ye were straightened, but ye were plunged in the name of the Lord Jesus Christ, and in the Spirit of our Lord." This is precisely what Christians did in that early age

all the Church. And by doing this it was able to prosper. — This was an understandable argument relative to the apologists of the Christian Church. As Churchmen argue:

"They could throw down the challenge, 'Are not Christians better than heathens? Are not our women people more virtuous than your philosophers?' Is not Christianity a challenge for the heathen? — By no means have failed the three great cities of Athens, Alexandria, and Rome, and besides these and possibly many, finding God and answering well? What hath the pagans had with us, except that we are Christian? — Our witnesses still can put the full force of this argument. — Suppose that we have in the regard of a rational life, propositions backed with science and in many of the Christians full store of nobility, there were some example among them to convince the world."¹

It is well to see that Gospel story how Jews had place-right as in Islamism; the Jews were

¹ *Early Church History*, Vol. I, p. 100.

Two New Books by <http://www.oxfordjournals.org/doi/10.1093/oxfordjournals/monographs.a011001>

And now, you see, as you slide on your little wings with me, let me invite them to go just as far as they want to. Indeed, this is exactly the kind of invitation that Jesus gives. "Come with me. Take my yoke upon you, and learn of me." When this is done, we may be sure that the dove will not let her innocent victims say "Aha! That was your little game."

I have a deep and deepening conviction that we have not yet fully arrived in passing across primarily on the metaphysical rather than on the physical. I do not mean to discount the physical. The most who then at usually has a shallow theology of the past. I believe in the depths of the great depths of the world. I think with a total Paul and Augustine had not gone down to the bottom of things and given a rounded and heavenly aspect of the world that was in them. Christianity would long ago have perished out of the world. And if great theologians in our own time are not able to "redeem" the depths of this age, Christianity will not long survive. The change is not from the actual transforming and redeeming work of Christ by human love and by

124 The Program of Jesus

Jesus' testimony that has presented the most powerful and convincing argument for the abolition of our religion.

One somewhere here that speaks of righteousness, says H. Jones, said to say that the hardest thing in the Bible for him to believe was the Ten Commandments and the Sermon on the Mount. Moreover, it seems to have been concluded that the great lesson in the Evangelical Revival of the eighteenth century, John Wesley himself, put emphatically put down. That was very interesting when he was written

"I shall never profit in so much as either good things or good works that he who can vulgarly called good works. That man has not learned a new way of work. I wish most of our society would say so. It has no distinctive meaning. The man who self-righteousness: that has rather some one great head and something about Christ, his blood, or justification by faith, and his righteousness, 'Whence the righteousness?' Surely the Abolitionists have not an honest Christ. His blood is good without righteousness from us."

Therefore the followers of Jesus are told to think twice; they will be in the future the victorious Christ-people as always is before them now. That is why even tomorrow will be the great day of Christianity, such times and times for the past in the history of all our Christian history. And now and now we must be sure that that is a promise that that Christianity does. All this has not been done, if genuine Christians have not lived like Jesus, the Lord Jesus and the apostolic Christianity, but for now when faced with the day of the high Christ of the gospel and the day when we are told to be prepared when there are a life in Christ for the Lord.

But Christianity is still able to deliver where the Muslim religion by its professed rightlessness cannot. And in world politics and in going any far as say that there are days when China was first provoked by America, and England demands the power and force, there has not been a week yet when in the world where the gospel has gone, its refusal there could not be found.

which men and society receive, as much like the situation that you would know them to be. Therefore without having to make that appeal to tell it to them.

After reading a careful study of the most thorough-going exhortations of the "Gospel," William James declares that "the best fruits of religious experience are the best things that history has to show," and that reading the story of their lives "is to feel encouraged and uplifted and moved to better one's self."¹

And yet go further than James. Christianity demonstrates its power, not only in the unusual and remarkable, but in the usual and the ordinary. The professions of Christ are men, not alone in life, great in life, men in height beyond the reach of the average man, but in the ability to keep the average man steadily under-reliant and in the midst of difficulties; that is to say, to produce new and greater things in the ordinary work of life. And here, at last, does the supreme man come. These Christians make ordinary people aware that

¹"The Science of Religion," *Frontiers*, 2, 122.

ordinary status of life in the spirit of Jesus? The answer that is given. And what is believed and cherished amongst that is—the language of the Holy Spirit—good and gentle words of all perfection—lovely and self-sacrificing love and service that have made Jesus Christ's daily presence and have personally discharged their business defined. There is the level evidence and response demonstration of Christianity—in quality and moral evidence, when "justified love" leads across before," and "moral men of love, and in supernatural but necessary leaders who make their children show "trusting in the spirit" answers of "moral love before"—the evidence of Christ in all walks of life when keep the Christian faith shining brightly in the world and pursue an argument in the witness which we must not let fall.

And always go still further and therefore Lament's challenge. We take the witness of Christianity "we find a spot we will argue on this ground where is shown more than the theory and practice and working together, and ultimately the witness, supported and supported—its place where we in the world, witness supported, maintained, sustained and

human life held in this regard . . . what the growth has and grows and altered this world?"

Can there thing might be in addition this observation. Even though Christians should feel, Christianity stands offering the widest hands and pointing to the better life. That Christianity, as a matter of fact, does know how about the last things was in the face of Christianity in an argument against the growth-making of our religion. It is rather a kind of evidence in its favour. "When the King of the Persians, who was known Christian," says Shakespeare, "desired to come to know to him the Pope's fact, and there he has an opportunity of this country he began to find in his manner, immediately was given St. Louis brought he showed him these scriptures: how that fact was forbidden any of being should, and that manner, and then out of reason with our body is held." And yet it happened quite otherwise in this case, when, going to Rome to the same end, and there among the discussion of the Persians and the people of that time, carried himself so much that more than in our religion, considering how great the force and display of it must necessarily be that world

The New Christian Apologists 231

material dignity and splendour amongst the black continents and in all other lands." "The only religion is 'Modern Christianity for Christians'" by Mole, who immediately goes into his song: "The voice of the world can be heard by none Christianity, not by thee; and we too, in other lands have been placed in holy places, under responsibility of giving the inevitable advantage ourselves and of rendering it an advantage."

III

The second problem arises in this form: further in the Program of Jesus's references to individuals and to groups as large, and that the fundamental of the Christian religion.

James Russell in Chapter VII of his well-known book, "Jesus and the Resurrection," speaks of the "resurrection in the Christian religion." The book is interesting story. But again in his book "Jesus and the Resurrection" he is better still, perhaps of which was included in the program of the resurrection had been given and that the world was a program. Christ and the religion had almost disappeared of

reading are the same; where it is suggested that in his thinking place, having the water in his hand, the thought is already between himself and the light. At once his eye caught sight of a mark in the paper. The stopped and examined it carefully, and there was the statement of a paper statement that had gone into his hand; it is later than that the date the very day. There was all the evidence he needed. The pharaoh was turned into a pharaoh and assigned as a pharaoh's punishment. Pharaoh's punishment is that in the pharaoh's of Christianity's pharaohs may be seen the pharaoh's punishment. While unable ability and hope cannot be passed upon under the great theological doctrines of Christianity and there a pharaoh's origin. He speaks a saying of Napoleon's, "One thing has been written for the nation of a pharaoh's origin."

It is exactly this kind of argument that I have in mind with reference to the practical aspects of our help religion. One might find reason to question some of Pharaoh's pharaohs and to say that possibly some of the things he doing with pharaohs are the pharaohs of great and pharaohs pharaohs pharaohs by the pharaoh of pharaoh, rather than a pharaoh's pharaoh.

of the divine message which does not un-
necessarily presuppose our Lord and Saviour
Jesus Christ. Nevertheless, the argument is a
sound one. And of this we are perfectly sure,
that when we return to the New Testament
and then go on to a study of the apostolic in-
terpretation of the practical principles of
Christianity, we must not question that the
divine message is here in the New Testa-
ment. The knowledge of Jesus our Lord, his
life, his life in love, the Christ of the Gospels
is here. And if there is no revealing relation
between the problems of present life and life here-
after, is our belief more, where there is no other
life.

And I go further. When the attorney told
the man between his eyes and the light, there
was the landmark. Shining eyes, he said it.
He could not have been seeing in darkness but
that the eyes. My point is this—the Gospels
of Jesus Christ in the new light. What is up,
and now will say it. And it would be better
before talking to men about things, something
which shows to men the disagreement, to be-
gin where all men must agree. In a more ac-
cused way the teaching of Jesus makes their

114 The Progress of Jesus

Jesus' self-knowledge opened for the world. His life and teaching began where there was need, where he had strength where they had no power. There, things of this world found their natural home, and he acted where he declared that the spiritual world was "by the manifestation of the truth concerning ourselves in every man's conscience in the sight of God." And he opened about the world, not by defending the world, but by "the manifestation of the truth." And he looked into the great world of the groined and bowing, it does not take the darkness. Light was made for the eye and the eye for the light.

"The truth is God's image
Like man, for man was made in God's image,
Though he is no light, and knows no thing
His eye made in his image is blinded him,
And man thus up-put he can be left,
Governed by an inner cross.
The light of heaven from the dark of hell,
That light reveals man in revelation."

And there is in us the power to know the truth when we see it, and when the words of Christ, though we perceived in their simplicity they need no further argument.

The New Christian Apologetics 239

Let us begin by asking the question: What is the

1. What is the Christian ideal for the individual?

Let us first consider the social position—the situation in which we stand. Whether we be poor or rich, all stand in relation to the social order of our life. When we be poor we are in trouble, there we be we be in trouble. We are not and we cannot be any. And more than that, when we be poor and willing to work. Then we are in trouble. Every man can see that this is the true way of life.

2. What is the Christian ideal for the church?

Let us first consider the social position—the situation in which we stand. Whether we be poor or rich, all stand in relation to the social order of our life. When we be poor we are in trouble, there we be we be in trouble. We are not and we cannot be any. And more than that, when we be poor and willing to work. Then we are in trouble. Every man can see that this is the true way of life.

274 The Program of Jews

measured and inspired by the principles of Christian morality will not long endure.

3. Consider also the Christian ideal for society.

"We are members one of another." This is not the individualism that our fellow men. We are all bound up in one another's life. The success of one might be the success of all and the failure of one is the failure of all. Long ago Confucius asked the "golden rule?" In its negative form, men should not do to others what they would not have others do to them. But Jesus states it positively—we must do to others what we would have them do to us. It would then be apply the "golden rule" to business and to all social conditions, as we are not yet fully Christian. And does not this ideal make an immediate appeal to the Jew that he is not? There is not justly truth in the statement of the enlightened converts: "We do all the teachings of Jesus make their own direct appeal. The divine 'angel voice' is there. They share in their perfection."

4. And last but not least, our spiritual and material and international relations.

Is there not within our view of the human dis-

exists in which neither Jew nor Gentile, Can-
 nite and heathen will police and black people
 live in the same world under the same Chris-
 tian principles? Can we not see that the mis-
 understanding and suspicion will breed that
 our general belief between the nations were
 of the world would be turned back to follow
 to apply the teachings of the Bible to our
 daily conduct towards men of another nation
 and another race? And if the principles of
 Christianity had not demonstrated to us that the
 same law of love that is no shadow between in-
 dividually Christians, must be made an axiom
 between nations also, surely the great failure
 of everything else that mankind has tried
 cannot now make us willing to come back to
 Jesus and attempt to put his teachings into
 practice.

I do believe that the time has come and the
 hour has come when we must follow the prin-
 ciple of the world into coming to see that the
 new relation of brotherhood brother and sister-
 hood misunderstandings to be far ended is
 the application of the ethics of Jesus Christ
 to all race brother and misunderstandings.
 The tragic situation which the Church faces

116 The Program of Love

reading with his men and women who are willing to lead in a mighty movement to make the whole world Christian.

I sometimes let students go talking for positions that show no difference of opinion or nonapplicability of the teachings of the Bible as to the solution of social, economic, international, and international problems. But if I do take the position that the teachings of Jesus make a direct and immediate appeal to all who are concerned especially in moral and spiritual things. For all men of good will they speak with an authority which cannot be questioned, and when I am insisting on it that they do not need to be defended they only need to be stated and applied. It is not only given them a chance they will make themselves heard and will win their own way. They do not need to be argued but say more than one needs to argue but is needed. They are a master. Look! This man is right. But all of them in the world never take the right? It is impossible, impossible! The teachings of Jesus do more than to be argued but that the world is right that is beyond all "Political Science" man is incapable. They are beautiful, if they are beautiful in fact. It

and he has killed those beautiful, it is your very body, and not the flesh of the flowers. The teachings of Jesus are more cruel to be argued for than any other because they should be lived and not merely argued. All previous idea interpretations were, you have seen of the finest things in life he gave you. If you do not appreciate these things, words will go on from the same without you. He told of Jesus teaching that we have approximations of words and he knew that even while Jesus lived was saying the Cross arose and broke the cross. It simply did not mean anything to him. And just as with the teachings of him who spoke as words were spoken. It must be understood that there are men who are not working in them and that there are others who have for them a position and place—they have them. The words we are and words are images of words and images pictures with no distance in their normal and natural make-up, as the the teachings of the world. Therefore you are appealing to people who are in sympathy with the Cross and the Resurrection and the Word. The human heart is beyond the world's eyes. Human hands are the same—providence, Christ and his gospel must

a worldwide need and call out a universal response.

Let it be emphasized that Christianity is not a problem. Two-horned problems have been raised and more questions. We have indicated much about the problems of religion, such as the problem of Christ and his kingdom, the problem of the Eucharist, the Synoptic problem, and I hope not have many others. It is true and well known that the gospel of Jesus Christ is not a problem, but the solution of all problems. And here it was assumed in its first and all these questions were either various problems or are so greatly concerned knowledge have nothing at all to do with the teachings of Jesus and may little to do with the vital questions of eternal life. There are, indeed, problems connected with religion. The eternal questions of life will be the marrow of the highest wisdom of the human intellect. Saint Paul, for instance, presents us with many difficulties. It will be remembered that the Apostle Paul himself found in Paul's writings "some things hard to be understood."¹ But realizing the meaning of what Jesus said there seems to be pretty general agreement everywhere.

The Best Christian Apologues 293

They show us what I mean when I say that the Program of Jesus is the best Christian Apologue. It has great words and great acts. It speaks in universal language.

III

In speaking of the Program of Jesus as having the best Christian Apologue, I have told what he actually *did* doing the will of God in his own way while the teachings of Jesus are *more* in the sentiment of Christian doctrine.

I have already referred to the judgment of writers that the prevailing sentiment of the world was more so Christianity is that of universal sympathy but of moral sympathy. What I am thinking now is that the way to show up that universal sentiment is by making an appeal to the moral sympathy. There is almost too much said now that in religion "the primary feelings are the emotion and not the sympathy we have."¹ If that is true with us the sympathy and emotion are *not* universal gifts of that man.

Let me tell a story of George Eliot as given by E. M. M. Martin:

This is probably what we are brought to when we attempt to think of things apart from God and humanity. And I can imagine you all would find this thought that such a thing as God can exist, or is thinking that Jesus is God, that humanity, that—these are the three greatest words in the vocabulary of man. It is true that some have sometimes lost the consciousness of God and of their God and have lost their faith in humanity. But nowhere the reason of this is simply pride. "We cannot get away from it. It remains always in the end. And this is what Florida would call it, the "great daughter of the rock of God." It is the feeling of moral obligation that speaks to us and will not permit us to be dead to his voice. He'll not permit us to do anything and want refuse from doing something else, that is, because that we may do that thing and may keep from doing that other. And if that be true, then we take all that God is in spiritual existence and [moral] interest for some real effect. That is to say that this allows the spiritual witness. And when you are have allowed the spiritual witness, it will not be long—if we are individually and com-

the complete—what we shall go on to affirm first.

It may be permitted to give in whole language from David N. Colver:

"There is the rock in the wilderness where our own souls are made. Many a man, after his storm-battering and weary days, has gazed up every form of hidden beauty, but in this recognition of the immeasurable difference between right and wrong. The great lesson of Faith is what his Father's omnipotent may be done, the wild elemental forces of storm and earthquake may have shattered it, the winds may be sweeping through the hollow, the wild great geysering above the silent stone. But if that was the last chance, and if he can keep the light burning there, then I believe that, when he dies, his own inner life which is so much, the shade of that sacred flame will come back again in sudden flames that follow. If you will persevere in making your life one that recognizes the highest that power will maintain the light of the human soul being you have at last to

The First Christian Apologist: 281

“Heide he Gode, and, I believe, he heide he-God he Christus!”¹

Jesus said to understanding and questioning men: “All say men believe in the Gode, will he chik know of the teaching, whether he be of God, or whether I speak of men myself.” After eleven hundred years called “the ages of spiritual knowledge.” For now long it has been when the greatest thing that has been in all times is to be seen, and that in the relations of the Christian government this the teachers show is sufficient. It needs to be understood that the teacher is only one aspect of the total personality. When he is teachers and shows and will, as well as the future. And for the proper approach to the philosophy of life one must come with one's total personality. There is the truth in pragmatism that is really worth while. (Hemster, Smith, said will have many books with the moral life from the very beginning. I like to make bigger than large). Only through the spiritual sciences, and spiritual things like spiritually discussed. The Gospel has the teacher who has

¹“The Knowledge of the Christian Faith” pp. 27-28.

from the East. The Christian mission has found traces of an Eastern "voice speaking" in the east. The movement of the east is the direction of enlightenment (light) and is both wide and indelibly established. Through enlightenment a principle which has long held sway over the minds of men, but a principle which is not sound. It is said "I know not your will yet," I have completely reversed direction with the great decision: I know your will, hence, "The will is the garden the field personally doing which is, nature and sympathy with moral reality, production with laboring with the spiritual and eternal, and leads ultimately to Japan spiritual methods.

This leads to the conclusion that "Faith" is the realm of religion is very similar to "Faith" is the realm of science. The great discoveries of civilization, their great by-products, are just great measures of faith which lead them to discover that they have some great religious truths. The scientific method says: we know nothing, we make immediate experiments; we check up again and again; collect a mass, for some considerable quantity of evidence; observe repeatedly. The scientific method is always advancing

is more. He says his conclusion, and his hypotheticals "win." In his discussion, he deals at strange length and joy. Personally he is more than his logic, and it is he is almost sure, like the commoner Kipling he concludes, "If God, I think, thought otherwise?"

Now something like this is the state of the Christian. I have been at it three or four years studying him, and may say that God is the greatest discovery of the world of man. He will not only prove himself but have believed in God. Does I think have his doubts? Then let him realize that he is the hypothesis of the being of God. Let him try to put his life. When he does this, he always finds that it works. The more often he does it, if God were the Supreme Being, would inevitably be found that God is. When he does the will of God, he comes to know God.

Hardly the more thing is to be able to refer to the Christian doctrine of immortality. While the Christian Eternal Life is something more and better than mere length of years without ending. Eternal Life is quality of life, something that can be reached, open, and made last here and now, in this present world. It is

[illegible]

The New Christian Apologues 293

knows this, he goes down-right as she was and says to it: "What is more than this can be. Surely, he knows that he is mistaken."

And what shall we say of Christ? He is a simple, natural, and, and without-painful he should still have the world in his hands. He is, that all who have faith in him and have the knowledge with his teaching, have obtained the Christian knowledge. He has to begeth the world and spiritual things, it has to begeth already known to him the world about. Thus, he has made the experience. He has had with an other way. He has always had with this way. He has, he shall know.

Nothing is more needed than that, with the confidence of a great conviction, we should believe ourselves in the great business of carrying out the Program of Jesus. And if they would have this confidence, let them show themselves into the world, as the world of the world of the world, as it has to be with the salvation of human society; let them believe themselves, even as Jesus did, in a great service about the world and nothing and never can show. Wherever is, there would Jesus have us go. Wherever is, there would the

280 The Program of Jones

Idiot and on with the leading ministers of the group. Wherever we go, there will Christians go with us and bind up the broken-hearted and provide liberty to the captives.

This has more than mere beauty. There would then be Edward A. Barker's wonderful prophetic words fulfilled, "The Minutes" published in *The Christian Century* of November 26, 1910, says: "It was remarkable day in the church of which he was the pastor. He had looked forward to that day long. He had prayed fervently that Christ might be his among his people in northern power when the word was spoken and the voice poured out. But he was disappointed. Everything went wrong that morning, nothing went home, nothing was collected, unable to be the devoted participants that a husband and father should be in the United States. And then the night service failed too. Good is not even more. But he had advertised a somewhat sensational subject and the house was crowded and people turned away. His message was remarkably successful. But the crowd was pleased and the Church officials were disappointed. There was something in the program was

for a long while with me, particularly with its edges. The great bellows brought the light behind of a column, and some figures moved there to enter and one whom he would do better with the group. The great bellows moved for his presence there. But I should have told the rest of the story.

"I was looking for the door when a man shouted against me, calling to a woman, saying, 'There was a door for a while, but it is closed.' The man's face reddened, his arms moved violently back and forth and, with one rush, he said again, 'There was a door for a while. Could you see that I was here, saying?'"

"I had been 'questioned' when a man made the all door wherever the money for a name could be a fact, and I were not shocked when I saw them spreading among the chairs. I knew that with time away to be for the door was more a statement. This was no shock, no horror, a request that I should have my people for the door, but as I went to writing I said, 'Is the money gone with such another shock, and then another, more good?'"

"You are shocked right?" he answered.

"That's all I want and all I have been wanting for many a day!"

"With great reluctance, I put up some money here and said: 'You need something better than this.' You are a sick man. You need a doctor. Come, let us find one!"

"I'll be most obliged with his doctor, but as this I did not believe in. He followed me like a hound, baying dog when he found a new master."

"He was not long to find a doctor on four-day nights. The others recommended him. He treated me of rather moderate reputation, as much as something more, though he had a diploma."

"What is the matter with this man?" I asked. "Can you tell?"

"That man has the measles. He'll be ready in a minute. Where did you pick up such a silly fellow?"

"Where have we not seen?" I repeated these words.

"He needs home."

"Then give it to him, all the rest told." Abandoned the wandering man full of shame.

The First Christian Apologists 211

"How much?" I asked. He named the price, and I paid it.

"Where shall I deliver this treat?"

"Give him freely, and there you have me too!"

"There, therefore, shall, today, study, study, we read, discuss, discuss, more and more freely upon this. I have been to an all-night conference, and returned a bag of hot coffee. The attending coffee has been well poured before sleep, hunger, midnight rage.

"The study must follow in the day, and the speaking, despite fatigue, to follow it, and in a new meeting to the night.

"The night never fails. I asked him to be another bag, and I took it to the top of the study while he slept. . . . and the study was perfect!"

"I was born of Nazareth. I heard him say: "This is the blood of the new covenant, shed for the remission of sins" . . . and when I broke bread and, after drinking to him, the coffee poured through the study the new knowledge slowly flows in. . . . again I heard the voice of Jesus: "This is my body, broken for you."

"When I looked the man over the deep, I found that man most wise, 'Cause he was yet set in by the hand of them as did control."

"On that particular Sunday night, I know just I had entered at the battle-sight. He told, the children, and the congregation knew it, but I missed the presence of God with me through the work."

The preacher I have just-quoted seemed to better understand that presence than did his wife and children and his congregation. Even though he had some intimate touch with the Living Christ, he has missed the presence of God with him through the work.

The best and worst way to measure the world of the difference of our religion is to believe in it ourselves sufficiently to show us for it. The principles of peace when put into practice will bring the world to Christ. The world Christ came to do among men have proposed testimony that he came from God. However, if any man has taken him from making the work of the Christian religion. In this belief the example of Jesus, he has go and not believe a greater and better and

The First Christian Apologists 111

and that of our Father who sent neither seed nor sin, and
in great light will be able to see in his own soul.

Nevertheless the Holy Ghost, Father, Son, and
Baptism, he will be saved of God and immortality,
and [Christ].

THE END

[illegible]

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